



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES

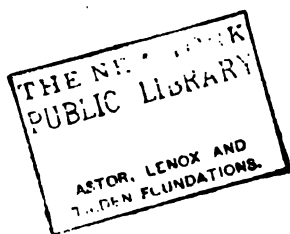


3 3433 07078273 9

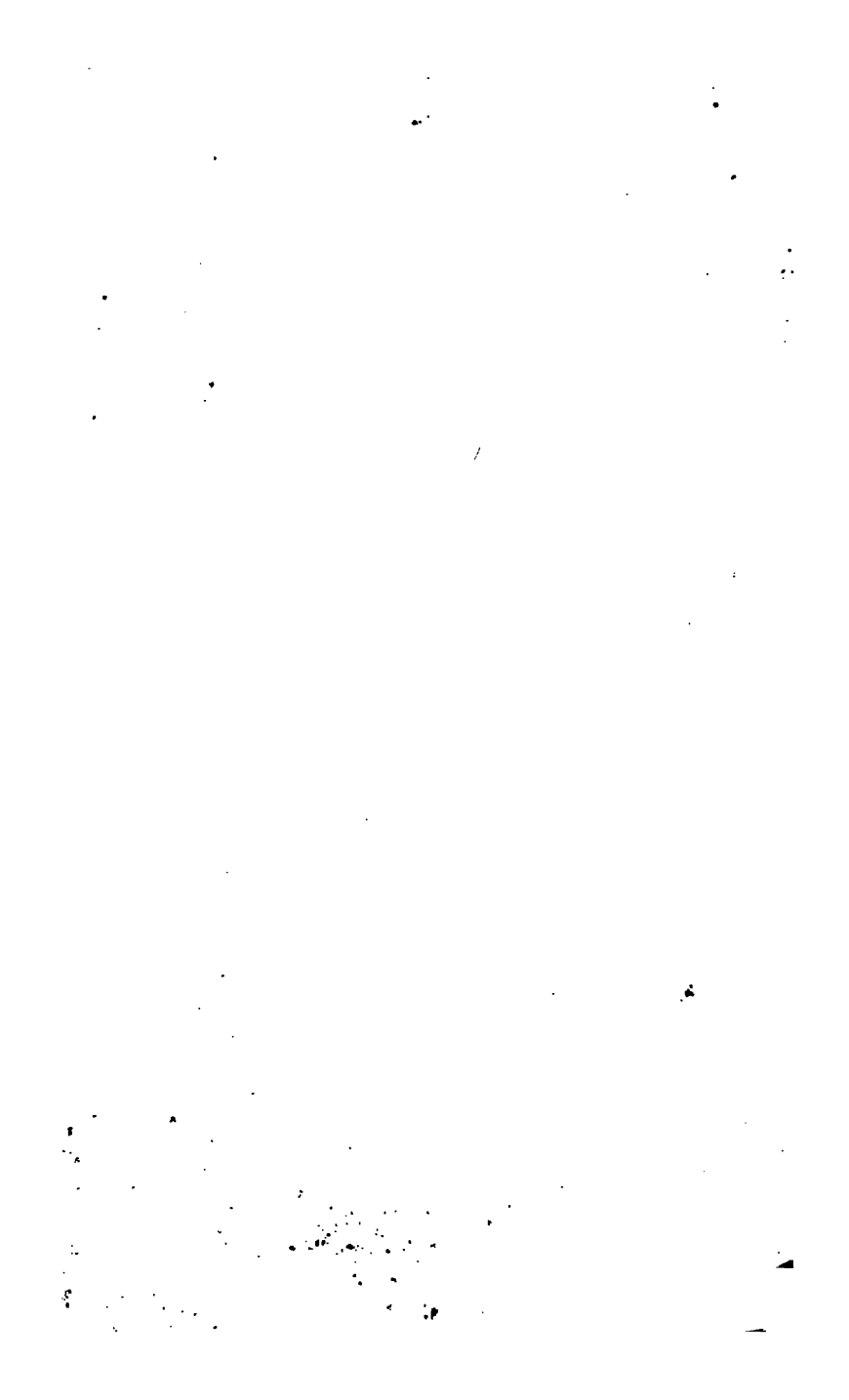


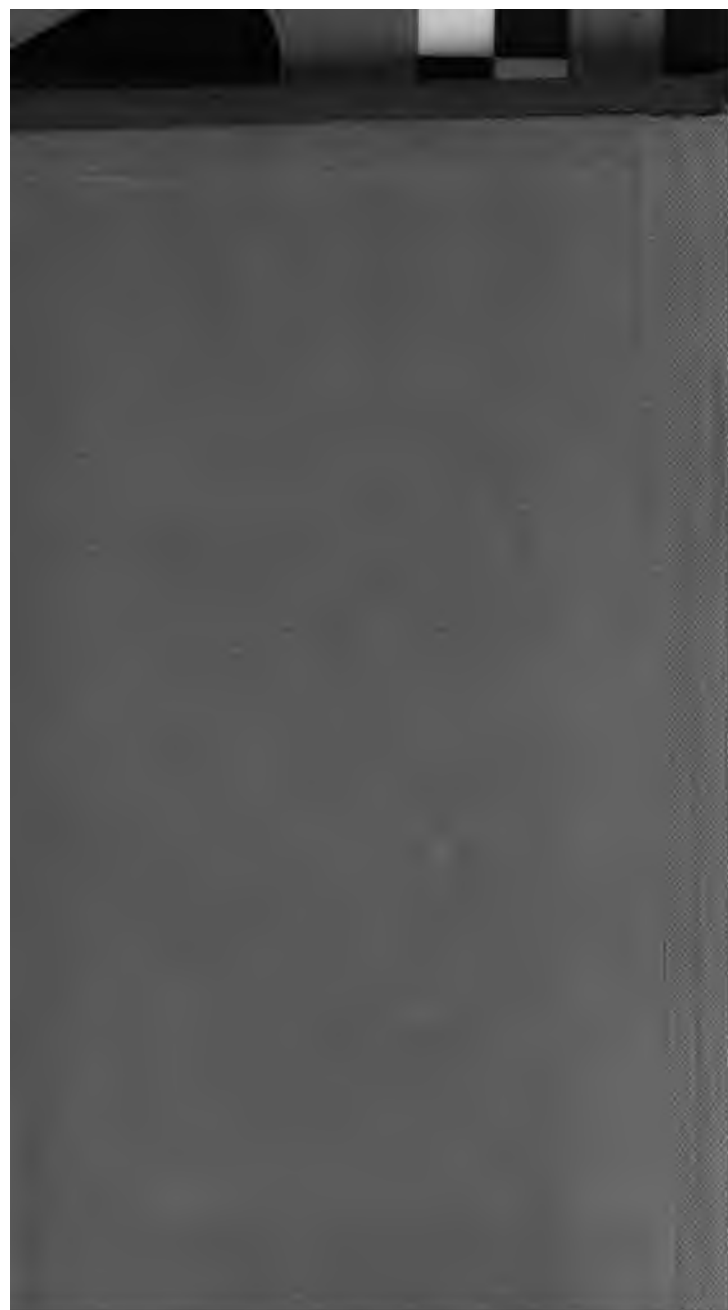




















ROBERT PAINE, D.D.,

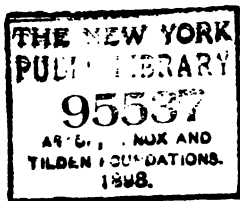
ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

HISTORY
OF
METHODISM IN TENNESSEE.

BY JOHN B. M'FERRIN, D.D.

VOL. III.
FROM THE YEAR 1818 TO THE YEAR 1840.

Nashville, Tenn.:
SOUTHERN METHODIST PUBLISHING HOUSE.
1873.



Entered, according to Act of Congress, in the year 1873, by
A. H. REDFORD, AGENT,
in the office of the Librarian of Congress, at Washington.

NOV 1873
1873
1873

STEREOTYPED AND PRINTED AT THE SOUTHERN METHODIST PUBLISHING HOUSE,
NASHVILLE, TENNESSEE.

TO THE
REV. ROBERT PAINE,
SENIOR BISHOP
OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

DEAR SIR:—Indulge me in the pleasure of dedicating this humble volume to one whom I highly regard personally, whom I esteem as a minister of the gospel, and honor as a General Superintendent in the Church of my choice. You remain the only preacher who was a member of the Tennessee Conference in full connection at the time I was admitted, and who has never broken a link in his itinerant life. I have ever respected you as my senior, and my admiration increases as our years accumulate. I was your colleague for many years in the Annual Conference; I have served with you in several General Conferences; I witnessed your election and ordination to the office of Bishop, and was present when you presided in your first Conference after you were inducted into office. Your long and faithful services in the Church entitle you to the esteem

of your brethren, and it is gratifying to know that everywhere you are loved and honored as the Senior Bishop in our Connection.

May the evening of your eventful life be bright and full of joy; and may the Chief Shepherd and Bishop of souls guide you; may his rod and staff comfort you; may you lie down in green pastures; and when you walk through the valley of the shadow of death, may you fear no evil!

I am your brother in Christ,

J. B. McFERRIN:

NASHVILLE, Jan. 20, 1873.

INTRODUCTION.

AFTER delays, growing mainly out of the calamity which befel the Southern Methodist Publishing House in February, 1872, the third volume of the History of Methodism in Tennessee has been completed.

The work has been performed amidst other pressing duties, and yet, in all the particulars, it is believed that facts and dates are accurately stated. It was expected that this volume would come down to 1844, but so full of interest was the subject that, after every effort to condense, the author was compelled to close with the year 1840. And here he proposes to rest for a season. What may follow hereafter is not promised or predicted with certainty. The object had in view in writing the volumes now given to the Christian public was not gain. The copyright has been transferred to the Methodist Episcopal Church, South, without fee or reward. It is a free gift to the Church which has accomplished so much for the people of America, and especially in the South and South-west. If God is honored and good accomplished, the com-

pensation will be ample. To embody the facts of history in the progress of Methodism, is essential to the future historian of the whole Church. This has been done without prejudice or partiality. By reference to Vol. I., and a comparison with the close of Vol. III., the reader will see how the Methodist Church has progressed in Tennessee. In the number of members, the number of preachers, houses of worship, Sunday-schools, and scholars, it is far in advance of any other branch of the Christian Church. In schools and colleges much has been done; but it must be conceded that in institutions of learning—of high grade for boys—the Church has not kept pace with its other movements. In providing for the education of girls, it has done nobly. Considering the number of Methodists in Tennessee, and their social position, it may be well said, Great is their responsibility. If they prove unfaithful, their crown will be given to another. God forbid that they should be wanting in any good work!

J. B. McFERRIN.

NASHVILLE, Jan. 20, 1873.

CONTENTS.

CHAPTER I.

Reference to 1818—The statistics, progress, opposition, and various obstructions—Presbyterians, Baptists, "Reformers"—Conference met Oct. 1, 1818, at Nashville—Bishops McKendree and George present—The slave rule—Instruction of children—Preachers admitted on trial—Sketches of preachers—Harwell, Brooks, the Browns, Bishop Paine, Thomas Maddin, Marshall, John Johnson..... 18

CHAPTER II.

Nashville—Early times—John Johnson—The Hoopers—Deeds to Church-property—Origin of Methodism in Nashville—Prominent laymen—Devoted women—Progress of the work—H. H. Brown, R. Paine, J. W. Allen, J. Rowe, J. M. Holland, L. D. Overall, P. B. Robinson:..... 64

CHAPTER III.

Methodism in Nashville (*continued*)—McKendree Church erected—Bishop McKendree's last sermon delivered from its pulpit—John N. Maffitt—*Western Methodist—Christian Advocate*, Thos. Stringfield, editor—Messrs. Pitta, Alexander, and Moody—F. G. Ferguson, McFerrin, and Jones—Robert L. Andrews—College Hill Church—Andrew, Mulberry, and Elm Street—Simpson Shepherd—Green and Winbourn, Green and Sawrie, McFerrin and Yarbrough, Hanner, Sherrill, Wilkes, Thos. W. Randle, J. B. Walker, Neely, Riggs, M. Clark—1844 to 1854—Publishing House—Progress till 1860—Bishop Soule—War disasters—Progress since the war—Origin of Sunday-schools—S. Ament, T. Maddin—Present condition 107

CHAPTER IV.

Conference of 1820 at Nashville—Bishops McKendree and George—Members present—Strong men—The slave rule in force—Drs. Taylor and Hargrove rejected—Protest of the minority—Local deacons and elders elected—Statistics—General Conference of 1820—Annual Conference divided—The boundaries—W. Peter, J. Bradfield, R. W. Morris, Ellison Taylor, Moses Smith, Flint, Gunn, Cole Browder, Samuel Patton—Hopkinsville Conference—Marcus Lindsey, President—Committee on Missions—Two sets of appointments: one for Tennessee, the other for Kentucky—Missionary Society regularly organized—First missionary contribution—Two missionaries west of the Tennessee River—Seminaries of learning considered—Reports of committees thereon—The beginning of educational institutions in Tennessee Conference—Preachers admitted on trial—Local preachers elected to orders—Statistics—Stations of the preachers—The future prospects of the Conference—E. Stevenson, L. C. Allen, B. M. Drake, J. B. Wynns, J. Williams, W. P. Kendrick, E. Tidwell, I. Cumming, Thomas Payne, W. B. Peck, A. J. Crawford—B. P. Sewell—W. B. Carpenter..... 158

CHAPTER V.

Conference at Salem—Bishops McKendree and Roberts present—Philip Bruce present—Censures for offenses—Preachers admitted—Rufus Ledbetter, J. Belote, John Seay, T. A. Young, J. Hearn, F. P. Scruggs, A. Overall, N. R. Jarrett, John Rains, John Kelley, Robert Boyd, R. Neeley—Missionary work among the Cherokees—N. L. Norvell, George Horne, D. Cumming, Coleman Harwell, John Smith, O. Freeman, J. Cecil, Z. Munsey—Local preachers elected to orders—John Haynie—Missionary Society—Seminary—Progress of the Church—Conference at Ebenezer—Bishop George—Thirty-eight admitted on trial—Hammett and others transferred to Virginia—Hammett, J. Carle, John Kerr, W. Ledbetter, W. Conn—The bounds of the Conference—I. W. Sullivan, A. B. Rozell, R. F. Jarrett, B. Brown, and others—John White, A. W. McClure, and others—William Mullins, F. A. Owen, J. Y. Crawford—Resolutions

of instruction—Local preachers elected to orders—Locations—Increase of members—Conference met at Huntsville in 1822—Prominent Methodists in Alabama—Camp-grounds, etc.—Bascom's preaching—Bishops McKendree and George at the Conference—Minutes lost—Preachers admitted—James McFerrin, T. A. Strain, I. Easterley, E. F. Sevier, Creed Fulton, J. W. Kilpatrick—Numbers..... 197

CHAPTER VI.

Conference met at Columbia, 1824—Bishops McKendree and Soule present—Bishop Soule's heroism—Preachers admitted on trial—A. L. P. Green, Dr. Harris, T. P. Davidson, M. Berry, W. V. Douglass, J. Somers, T. M. King, T. J. Brown, H. McPhail—Locations—T. J. Neely—Local preachers elected to orders—Missionary work—The slavery question again—Numbers in Society—Stations of the preachers—Division of the Conference—Holston Conference met at Knoxville—Bishop Roberts—Stations of the preachers—Number of members—Difficulties in the way—Delegates to the General Conference of 1824—John Tevis—Tennessee Conference at Shelbyville, November, 1825—Bishops Roberts and Soule present—G. Baker, Secretary—Protracted session—Complaints of maladministration—The Reformers—Impressions made on the mind of the author—Distinguished ministers—Preachers admitted on trial—G. T. Henderson, H. B. North, G. Garrett, S. Gilliland, J. Renshaw, D. C. McLeod, W. L. McAlister, John New, W. P. Nichols, J. Tarrant—Local preachers elected—Holston Conference—W. T. Senter, D. Flemming, Godson McDaniel, and others—Jonesboro—Preachers admitted on trial—Thomas K. Catlett, Hugh Johnson, J. McDaniel, U. Keener, and others—Numbers in Society..... 268

CHAPTER VII.

Fifteenth session of the Tennessee Conference, 1826—Bishops Roberts and Soule present—Course of Study—Education—Biblical schools—*Christian Advocate*—Sale of books—Support of the ministry—Ordination of local preachers—Holston Conference, 1826, at Abingdon, Virginia—Distinguished citizens—Preachers admitted on trial—Tennessee Confer-

ence at Tuscumbia, Alabama, 1827—Early Methodists in Courtland and Russell's Valleys—Prosperous year—Ordinations—Bishop Soule—Peter Akers—Preachers admitted on trial—Green Rogers, Turtle Fields, and others—Local preachers elected—Educational movement—Missionary Society and work—The election of delegates—Change of boundaries—A. Sale—Holston Conference at Knoxville, 1827—Preachers admitted on trial..... 818

CHAPTER VIII.

Conference at Murfreesboro, 1828—Bishop Soule present—T. L. Douglass, Secretary—Door-keeper—Closed doors—Methodism in Murfreesboro—Preachers admitted on trial—Brief sketches—Elders elected—Local preachers elected to office—Missionary work considered—Preachers stationed among the Cherokees—Lagrange College projected—The year prosperous—Numbers in Society—Fifth session of the Holston Conference at Jonesboro—Numbers in Society—Preachers admitted on trial—Seventeenth session of the Tennessee Conference at Huntsville, Alabama—Bishop Roberts—Indians present—Lagrange College established—Robert Paine, his co-laborers and successors—Preachers admitted on trial—Brief notices—Tennessee preachers transferred to the West and South—Missionary work—Holston Conference—Sixth session at Abingdon—Bishop Soule present—E. F. Sevier, Secretary—Preachers admitted—Brief sketches—D. R. McAnally—Rufus M. Stevens—Preachers admitted into full connection—Sad to see so many preachers locate—Increase of members—Eighteenth session of the Tennessee Conference held at Franklin, Tennessee—No Bishop present—L. Garrett, President—Preachers admitted on trial—Asbury Davidson and others—Resolutions of non-interference with politics—Article 6th, restrictive rules—Lagrange College—Numbers—Increase..... 840

CHAPTER IX.

Twentieth session of the Tennessee Conference at Paris—Bishop Roberts—New country—Twenty-one admitted on trial—A whole Presiding Elder's District supplied by transfer—John Harrell's account—Preachers received into full

connection—Local preachers elected to orders—Locations— Delegates to the General Conference—Lagrange College— Missionary to the slaves—"Uncle Pompey"—Sunday- schools—Small increase of members—Holston Conference, eighth session—Bishop Hedding—Athens—Church-prop- erty—Not much progress—Preachers admitted on trial— Into full connection—Education—Tennessee Conference, twenty-first session—Bishop Andrew—Preachers admitted —Wesley Smith's letter—Holston, ninth session—Evansham —Bishop Emory—Preachers admitted—Property—Scarcity of preachers	876
---	-----

CHAPTER X.

Twenty-second session of the Tennessee Conference—Bishop McKendree present—Giles county—Methodism—Bethel, and four other churches—W. R. Brown—Preachers sent out from Bethel—Prospect camp-ground—Pulaski—T. Martin and others—The Conference session—Bishop McKendree's plan for raising money for the needy—Literature of the Church—Book-depository—Weekly papers— <i>Western Meth- odist</i> —Editors and their successors—Publishing House— Resolutions concerning dress and drinking spirituous liquors —Lagrange College—Female schools—Preachers admitted on trial—Transfers—Increase in numbers—The tenth ses- sion of the Holston Conference—Preachers admitted—G. Atkin and W. Patton.....	409
--	-----

CHAPTER XI.

Twenty-third session of the Tennessee Conference—Bishops McKendree and Andrew present—Address by Bishop Mc- Kendree—Lebanon—Early Methodists—G. F. McWhirter —The cause of temperance—Preachers admitted on trial —Local preachers ordained—Literary movements—Funeral of L. D. Overall—Members in Society—Cherokee Mission —John F. Boot—Votes of thanks—Mission to South America—Eleventh session of the Holston Conference— Minutes lost—Five Districts—Decrease in the numbers— Twenty-fourth session of the Tennessee Conference, held at Florence, Alabama—Florence—Wesleyan University— North Alabama Conference—Interesting session—Journal
--

lost—Preachers admitted on trial—Prosperous year—Election of delegates to the General Conference—Twelfth session of the Holston Conference—Preachers admitted on trial—Delegates to the General Conference.....	484
---	-----

CHAPTER XII.

Twenty-fifth session of the Tennessee Conference—Bishop Morris, his son—Preachers admitted on trial—Contribution by H. R. W. Hill—A singular trial—Decrease in the membership—Transfers—Holston Conference, the thirteenth session—Preachers admitted on trial—Presiding Elders' Districts—Twenty-sixth session of the Tennessee Conference—Bishop Andrew—Somerville—Early citizens of West Tennessee—The fourteenth session of the Holston Conference—Preachers received on trial—Emory and Henry College—J. M. Crismond—Twenty-seventh session of the Tennessee Conference—Huntsville—F. E. Pitts, President—Preachers admitted—Missionaries sent to Texas—Fowler, Strickland, Williams, Hord—Increase in the number of members—The Districts—121 traveling preachers—The Bransford family—Fifteenth session of the Holston Conference—Preachers admitted on trial—Numbers—Districts—Transfers.....	455
---	-----

CHAPTER XIII.

Twenty-eighth session of the Tennessee Conference—The Centenary of Methodism—Preachers' Aid Society—Support of the preachers by extra funds—Education—Episcopal decision—The inauguration of Gov. Polk—Prayer by Bishop Andrew—Delegates elected to the General Conference—Preachers admitted on trial—Col. Wilkes—The sixteenth session of the Holston Conference, T. K. Catlett presiding, D. R. McAnally, Secretary—Preachers admitted on trial—Memphis Conference set off—The boundaries of the Tennessee, Holston, and Memphis Conferences—The city of Memphis—Letter from G. W. D. Harris—Statistics—Appendix..	492
---	-----

HISTORY

OF

METHODISM IN TENNESSEE.

CHAPTER I.

Reference to 1818—The statistics, progress, opposition, and various obstructions—Presbyterians, Baptists, “Reformers”—Conference met Oct. 1, 1818, at Nashville—Bishops McKendree and George present—The Slave rule—Instruction of children—Preachers admitted on trial—Sketches of preachers—Harwell, Brooks, the Browns, Bishop Paine, Thomas Maddin, Marshall, John Johnson.

THE reader was left at the beginning of the year 1818. So far as the statistics can be correctly collected, there were at that time in the Tennessee Conference four Presiding Elders’ Districts—namely, Salt River, Nashville, Cumberland, and Holston; fifty traveling preachers, and 18,049 white members, and 1,352 colored. Without pretending to great accuracy in drawing the lines between the States of Tennessee, Virginia, North Carolina,

and Kentucky, each of which had territory in the Conference at that time, the author thinks it safe in saying that there were 10,500 white members, 900 colored members, and thirty traveling preachers at the period here specified. The Church, up to this time, had passed through various phases. Prosperity had crowned the labors of the faithful ministers who occupied the field, and reverses had also been experienced. Great revivals had refreshed the Church, and thousands had been converted; the earth had been shaken, and multitudes had been alarmed, and, under fear, had been prompted to seek refuge in the mercy of God. Christians of different names had harmonized in the work of the Lord, and had as one man labored in the cause of Christ. On the other hand, there had been, during this period, fearful wars with the hostile Indians and with Great Britain; great pecuniary distress in the land; a vast emigration to the new countries that were being annexed to the United States; a falling off of the unstable; and a struggle or conflict between the different denominations of Christians on doctrines and government.

The controversy between Calvinists and Arminians was warm, and enlisted many of the master minds on both sides of the questions involved. Then there was considerable discussion on the mode and subjects of baptism, one party contend-

ing for immersion as the only mode, and rejecting the baptism of infants; the other party strenuously advocating the practice of Pedobaptists. During this period the Arian heresy found advocates in Tennessee, and a sect sprung up called "New Lights," or "Schismatics." They were headed by some prominent Presbyterian ministers, the most distinguished of whom was Barton W. Stone, a man of considerable learning and decided popularity. They called themselves "Christians," and led away hundreds who were influenced by their heretical teachings. Some others went into the organization of the crazy "Shaking Quakers." The agitation created by these various parties, while it may have resulted in good, leading the public mind to investigate the doctrines of the Bible, for a season at least cooled the zeal of Christians, and gave the unbelieving world what they considered an argument against the divinity of our holy Christianity.

So far as the controversy concerning the doctrines of the atonement was involved, it is a fact, which none will question, that Arminian sentiments triumphed. The Presbyterians finally in a great measure modified their teachings on the "five points." Indeed, a party broke off and organized a Presbytery, and finally a Church—the Cumberland Presbyterian—that discarded the harder features of Calvinism. This division in

the Presbyterian Church greatly weakened this respectable body of Christians, first in Middle Tennessee, and then in the eastern portion of the State. There were here, in an early day, very able ministers of the "Old School Presbyterian Church," and they had control of several of the most popular institutions of learning in the State, both male and female. There were the Doaks, the Andersons, the Gallaghers, the Hendersons, the Craighheads, the Blackburns, and hosts of others, who commanded the respect of all classes; but their strength was decreased in the division, and many who were brought up under the influence of their Church sympathized with the "new order." The doctrine of unconditional election and reprobation was the main feature in the "Confession" that sent so many to the Cumberland Presbyterians. In the course of time another rupture occurred, dividing the Church into what are technically called "Old School" and "New School," both holding, as they professed, to the doctrines of the "Westminster Confession of Faith," but construing the Creed very differently. The result has been that the Presbyterians, with all their prestige in early times in Tennessee, have not made great progress; they have not kept pace with the march of the times.

The Baptists, in the early times of Tennessee, were nearly all what were called "Predestina-

rians." They not only taught the doctrines of particular and unconditional election and reprobation, but they were strenuous advocates of immersion and of "close communion." They were opposed to missionary efforts, Sunday-schools, and an educated ministry. In the progress of the discussion of the points in controversy there occurred numerous and serious divisions among them. The "Free-will Baptists" became a popular and influential branch of the Church. They preached what they called "free salvation," or offered pardon to every sinner, affirming that none were unconditionally reprobated; they favored revivals of religion, and worked zealously in the cause of Christ. These two divisions finally settled down in what are called the "Missionary" and "Anti-missionary Baptists." In time it became not so much a strife about doctrines as about "effort" and "anti-effort."

In the progress of events, the "Campbellites," or followers of Alexander Campbell, of Bethany, Va., began what they called the "Reformation." They soon found sympathizers in the "New Lights," or "Schismatics," who, in a body, united with the "Reformers." These wrought terribly upon the Baptists, or those who had been brought up under Baptist teaching. The result was another great division among the advocates of immersion.

Alexander Campbell was a Scotchman by birth and education. He was a Presbyterian in faith, and a man of considerable research and respectable learning. Besides, he had a commanding person, a flowing style, and a very popular manner. He came to America when young, united with the Baptists, and became a leader in that Church. He soon began to preach new doctrines, and finally produced a rupture in the denomination, he setting himself up as a "Reformer," and condemning all who rejected his opinions. In the outset of the "Reformation," Mr. Campbell was very dogmatic and illiberal toward those who rejected his teaching. In old age, however, he greatly modified his teachings, became more tolerant, and, as the author believes, more evangelical in his views. His followers have no harmony among themselves in their interpretation of the New Testament Scriptures, many of them denying "spiritual religion," while they contend earnestly for the letter.

The Methodists, during this whole period, continued a unit in doctrine and government; no division marred the body, but, steadily moving forward, preaching the doctrines of the Bible in the Arminian view of those doctrines, they continued steadfast in the faith of their fathers. The consequence of this unity will be fully seen in the sequel of this work, when a statistical summary

will be laid before the reader. Notwithstanding their fidelity, however, they were not free from the influence of the times. They were active, and, it may be said, were the foremost in contending for what they considered "the faith once delivered to the saints." Hence, at times they were so intensified in the defense of the faith of Christianity that their efforts were not so much directed to the immediate conversion of sinners as to the establishment of the truth. They always claimed to be on the defensive.

The next meeting of the Tennessee Conference took place at Nashville, Thursday, Oct. 1, 1818. Bishops McKendree and George were both present, and alternately presided during the session; though the Conference was opened by Bishop McKendree, and the Journal was signed by him. Charles Holliday was elected Secretary. This was the first time the Conference ever convened in Nashville. The occasion was one of deep interest, and the session was protracted for eight days. From the Journal, now before the author, there seems to have been considerable harmony, and not much discussion on any particular subject. The "Slave rule" was up again, but the Conference determined to repeal the "regulations" of the previous year, and adopted the following resolution, viz.:

"Resolved, That we receive the printed rule on

Slavery, in the form of Discipline, as full and sufficient on that subject."

Up to this date no move had been made in the Conference for the organization of Sunday-schools; indeed, the author doubts whether, up to this time, there had been a Sunday-school west or south of Pittsburgh; but the Church was not wholly indifferent to the instruction of children. Many of the first preachers, as far as they had opportunity, taught from house to house, and encouraged parents to bring up their children in the nurture and admonition of the Lord. Measures were taken at this Conference for a more thorough and systematic training of the children of the Church. The following plan for catechetical instruction was adopted:

"1. It shall be the duty of each assistant preacher—preacher in charge—to appoint a suitable person in each class of his charge to keep a record of the names of the children baptized in that neighborhood.

"2. Each assistant preacher shall appoint a suitable person, or persons, in each class in his circuit or station, to meet and catechise the children of that neighborhood who have been baptized by us, or any others put under our care, at least once a month.

"3. Each assistant preacher shall meet and catechise the children baptized by us, with any

others put under our care, as often as may be practicable, in his circuit or station."

This was beginning in the right way.

The following preachers were admitted on trial, namely: George Brown, John Kesterson, Joshua Boucher, jr., John Brooks, Samuel B. Harwell, Obadiah Freeman, Samuel D. Sansom, Ancil Richardson, Robert Paine, Hartwell H. Brown, Sterling C. Brown, George Locke, Thomas Mad-din, Robert Hooper, Isaac E. Holt, Elisha Simmons, David Adams, Abraham Still, and Lewis S. Marshall. Several in this list became distinguished preachers. A few of the number still linger on the shores of time; most of them, however, have crossed the flood and are now at rest.

Isaac Holt traveled one year, and was discontinued.

Joshua Boucher, jr., was the nephew of Joshua Boucher, sr. He labored but a short time in Tennessee. He was in Ohio a few years since still preaching the gospel.

Samuel B. Harwell still lives. He belongs to an extensive and respectable family, many of whom were and are ministers of Christ. He now holds connection with the Holston Conference. He is a strong preacher, and has been useful in the Master's vineyard.

John Brooks was a character. His parents were Virginians, but removed to Georgia, where

John was brought up. His father was a soldier in the Revolutionary war, and he himself was in the Creek war, under Gen. Andrew Jackson, in 1814. By the time he had grown to full manhood, his father emigrated to Tennessee and settled in Maury county. John's mother died when he was an infant, and he was reared without maternal influence or example, and his father not being pious in early life, the young man knew but little of religion in either theory or practice. His mental training had been neglected, so that, when he was converted, he could barely read the New Testament. His early associations were unfriendly to a life of godliness, and consequently he became very wicked, and had but few thoughts of piety, till, through the instrumentality of the Methodists, he was awakened and was powerfully converted. He soon began to exhort, and was licensed to preach; and, at the Conference in the autumn of 1818, he was admitted on trial. He made rapid improvements, and was in the midst of great revivals of religion for several years. He became an able expounder of the doctrines of Christianity, and was celebrated as a theological champion. It is said that he mastered Fletcher's "Checks," and was more than a match for any advocate of the peculiar tenets of the Calvinists. He very often preached on the cardinal doctrines of Christianity, and was regarded as a man of

gigantic intellect. His health, however, gave way, and, after about six years' active labor in the Conference, he retired to a farm where he spent several years of his life as a local preacher. He was happily married to Miss Yell, sister of the late Gov. Yell, of Arkansas; but she lived only a few years, and died, leaving him with a family of helpless children. By endorsing, and extending credit to those who proved faithless, Mr. Brooks lost his property, and was left destitute of means; and thus, without health, without money, and with a household dependent upon him, his condition was very sad. His friends, however, came to his relief, and, by the good providence of God, his worldly prospects brightened a little. He was again married to an estimable Christian woman, and spent a few years of his declining life under more auspicious circumstances. During the late war he visited some of his family in Arkansas, where he sickened and died, and was buried among strangers. His death, however, was very remarkable. He was fully apprised of the approach of the last messenger, and met the summons not only with calmness and resignation, but with perfect triumph. It is said by several persons who were present, that there was, in the hour of his death, a halo around his head and a light upon his face that struck all present with wonder and amazement.

Mr. Brooks was tall, with a large frame and sallow complexion, and gave evidence of feebleness by protracted sickness. His mind, in his latter years, seemed to have been enfeebled; but when aroused and duly excited, he exhibited those rare powers which gave him so much reputation in his younger years.

Mr. Brooks published a small volume a few years before his death, in which he records many thrilling scenes that transpired during his active ministry.

Mr. Brooks resided for some years in North Alabama, where he discovered on his premises a valuable quarry of "whetstones," which he worked to some advantage, supporting himself by their sale in his old age.

John Kesterson continued in the traveling connection until the year 1847, when he located in the bounds of the Memphis Conference. Up to the time that he retired he was a faithful worker and a diligent servant of the Church. He spent several years in preaching to the colored people, and was successful in this praiseworthy mission. He also performed missionary toil in the South, preaching for a year on the Tuskaloosa Mission, as far back as 1819. From South-western Virginia to the wilds of the Black Warrior, and from the Cumberland Mountains to the Mississippi swamps, John Kesterson preached the glad tidings of salvation.

George Brown traveled a few years, and his name disappears from the Minutes.

Several names on the list of those admitted on trial this year became, in after years, conspicuous in the Church. Sterling C. Brown, Hartwell H. Brown, Robert Paine, Thomas Maddin, Lewis S. Marshall, and Abraham Still, were all prominent; and some of them, as will be seen, became eminent in the ministry.

Sterling C. and Hartwell H. Brown were brothers, the sons of Lewis Brown, and were connected with a large and highly respectable family. They were born in Virginia, but their parents removed to Giles county, Tennessee, at an early day, and settled not far from Pulaski, the county seat. There were several families of the Browns in Giles, nearly all connected, and from whom descended a large posterity—the Rev. A. V. Brown, the father of Gov. A. V. Brown, Rolly Brown, Lewis Brown, Davis Brown, and others, all good men and active members of the Methodist Church. The influence they left upon the public mind was very wholesome; and scores of them sleep in Jesus, and their dust honors Tennessee soil. Among their sons were many ministers of the gospel, to whom reference may be made in the progress of this work.

Sterling C. Brown was an extraordinary man. Though fifty years have elapsed since he passed

away, and notwithstanding he died young, yet his name is as ointment poured forth. The few remaining, who lived in his time and heard him preach, speak of his pulpit labors with rapture. He was converted only a few months before he began to preach. His education was fair for the times, and his business capacity more than ordinary when he arrived at his majority. He was deputy sheriff of the county in which he was brought up, and was very popular with the multitudes. Tall and athletic, with a peculiar face, auburn hair, blue eyes, and pleasant manners, he was a favorite with the people.

In the great revival that swept over Middle Tennessee, from the year 1818 to 1822, Mr. Brown was powerfully converted, and attached himself to Rehoboth Church, where his parents held their membership. He soon gave evidence of his call to the ministry, and, as we have seen, entered the Conference in October, 1818. He had, however, preached the year previous, under the direction of the Presiding Elder. Mr. Brown was remarkable for his earnestness and his faith. His sermons were delivered with pathos and power; but in his beginning he was not regarded as an accurate theologian; indeed, he had given, up to the time of his conversion, very little attention to the study of the Scriptures. Several anecdotes are related of him, showing his great de-

ficiency in the knowledge of the New Testament; and yet, so rapid was his progress, that, within the space of two or three years, he had more fame than any young preacher had ever acquired in the South-west. He was a flame of fire, a burning and a shining light, and through his labors many were turned to righteousness. Vast crowds flocked to his ministry; and wherever he preached, on Sunday or in the midst of the busy employments of the week, the multitudes eagerly followed him, and sat with amazement under his ministry. Oftentimes scores and hundreds fell from their seats as men shot in battle. He was a wonderful camp-meeting preacher, and, not unfrequently, preached several times in one day in the popular assemblies. A portable pulpit was improvised and placed at some convenient point. Here Mr. Brown would begin service; soon hundreds were collected around him, and listened to his appeals with astonishment, while many, cut to the heart, would cry for mercy. Leaving the slain in the hands of others, his pulpit would be removed to a distant point. Here he would preach again; and thus, on and on in his Master's work, till the whole encampment was strewed with penitents crying to God for deliverance.

Mr. Brown traveled the Buffalo, Nashville, and Lebanon Circuits. On the last mentioned he finished his work, and exchanged the cross for a

crown. He was buried at Ebenezer Church, in Wilson county, a few miles from Lebanon. Altogether, Mr. Brown was the most remarkable young man that the South-west has produced in the last half century.

Many who were converted under the preaching of Mr. Brown, entered the ministry. Among others, the names of Lorenzo D. Overall, Wilson L. McAlister, and John Rains, occur to the writer, the former two of whom have gone to rest.

One great secret of Mr. Brown's success was his faith, his firm reliance on the promise of Christ, "Lo, I am with you." He said to his brother—who inquired how it was that he was so successful in winning souls—that it was in answer to fervent, importunate prayer. Whenever he felt that God was with him, and would be with him in his public ministrations, and when he trusted in Christ for help, he never failed to bring sinners to the feet of Jesus.

Hartwell Harwell Brown, a younger brother, was converted in the same revival, and commenced preaching at the same time with Sterling. He gave much promise at the beginning, and in a few years rose to eminence, and occupied a large space as a zealous and able preacher. He filled several of the most important appointments in the Conference. After a few years, he was married to Miss Hernden, of Columbia, Tenn. Unfortunately,

he felt it to be necessary for him to locate, to look after his temporal interests, determining, at the same time, to return soon to the pastoral work. He was possessed of a handsome fortune, and went to farming, and then to merchandising, and in the course of a few years failed in business, and lost all his property. Under these discouraging circumstances, he looked earnestly to the ministry once more; but, alas! his embarrassments for years would not allow him to reconsecrate himself to God. Temptations beset him, and his feet well-nigh slipped; but God in mercy sent him deliverance, and in his declining years he again found a place among his brethren, and seemed happy that he might spend the remaining years of his life in laboring to cultivate Immanuel's land. He filled various appointments in the Conference, and was in a measure useful, but it was the sorest grief of his life that he ever abandoned the pastoral work to engage in temporal pursuits, and he warned his younger brethren to avoid the rock on which he split. For two or three years before his death, he was superannuated, and, in a great measure, lost his mind. Continuing in this state of insanity, he gradually sank under the power of disease, and died in 1868. Mr. Brown was of robust person, had a fine voice, and agreeable manner in the pulpit. His sermons, in his palmy days, were full of thought, and delivered often

with much power. The author preached a funeral sermon in memory of the departed, to a vast congregation. The members of the Masonic fraternity were present in large numbers, and participated in the last solemn sepulchral rites. He left a widow and several children to mourn his loss, and sleeps at the village grave-yard, at Pettysville, Limestone county, Alabama.

Robert Paine was a native of Person county, North Carolina. His father, James Paine, Esq., to whom reference was made in volume ii., was a highly respectable farmer. He removed to Giles county when Robert was a youth. Here he gave his son the best educational advantages the neighborhood could afford, and Robert, being sprightly and studious, made rapid improvements. Before he had passed his "teens" he was converted, under the ministry of the Rev. Thomas L. Douglass, at Mount Pisgah Camp-ground. His conversion was bright and his call to the ministry clear and satisfactory. Before he was twenty years of age, he was on a circuit; but he was very timid, and felt the cross to be so heavy that he was sorely tempted to abandon the thought of making a preacher. However, perseverance and a full consecration to the cause of his Master, and firm persuasion that he was moved by the Holy Ghost to preach Christ and him crucified, bore him up, and soon he began to develop into an able minister of

the New Testament. For many years he was an active itinerant, traveling circuits, filling stations, and having charge of districts. He was sent as a missionary to the country about Tuscaloosa when it was yet almost a wilderness; and he was Presiding Elder in West Tennessee when that country was new and thinly settled. He filled most of the important appointments in Middle Tennessee, and was always popular and useful. His last pastoral work was four years on the Nashville District. In the fall of 1829, he was elected superintendent of Lagrange College, situated in Franklin county, Ala. The college was in its infancy, without endowment, and dependent on the voluntary contributions of its friends and the friends of the Church. Under the skillful management of Mr. Paine, it grew and became a popular and useful institution. Many of the first young men of the South and South-west claim Lagrange as their *alma mater*.

Mr. Paine was a member of every General Conference from 1824 to 1844. At the latter he was chairman of the committee who reported the Plan of Separation. He was a prominent member of the Louisville Convention, in 1845; and was elected Bishop in 1846, at the first session of the General Conference of the Methodist Episcopal Church, South, at Petersburg, Va., and was ordained, with William Capers, D.D., by Bishops

Soule and Andrew. He had, several years prior to his election to the episcopal office, the degree of D.D. conferred upon him. Bishop Paine has been, at the time of this writing, nearly twenty-six years an active and effective General Superintendent. He is now the Senior Bishop of the Methodist Episcopal Church, South, having outlived Bishops Soule, Andrew, Capers, and Bascom. Being still alive and in the active work, it is improper that more should be written. He is an able minister, a superior presiding officer, and a refined, Christian gentleman. He has furnished the Church with an able and elaborate *Life of Bishop McKendree*, a work that will live after its author shall have joined his colleagues who have preceded him to the home of the good. In this volume will be found an admirable likeness of Bishop Paine.

Thomas Maddin was born in Philadelphia, of Roman Catholic parents, and was designed for a priest. Before he was fully grown, he was converted, and united with the Methodists. He was, in consequence of this change, disinherited. He soon left home, and worked his way to the West, and stayed for awhile in the State of Kentucky. Here, after many struggles, he yielded to the conviction that it was his duty to preach. He was admitted on trial, as has been seen, at the session of the Conference in 1818. He was ap-

pointed to Stone's River Circuit his first year. His second year he traveled the Cotaco Circuit, which lay south of the Tennessee River, embracing the counties of Lawrence and Morgan, in the State of Alabama. This work embraced much new and uncultivated country. Mr. Maddin rose rapidly, and soon took high rank as a preacher, and, for several years, filled some of the most important appointments in the Conference. After six or eight years' labor, he located and settled in Columbia, Tenn., where he remained several years in business, in the meantime exercising his gifts as a local preacher. In the fall of 1837, he was reädmittred, and has continued in the itinerant work ever since, filling many of the most important stations in the Conference. He still lives, loved and respected, enjoying a green old age.

Dr. Maddin, by request, has furnished the following interesting sketch of his life :

“REV. J. B. McFERRIN, D.D.:

“DEAR BROTHER:—At your earnest request, I send you the substance of the closing remarks, which I made when preaching my semi-centennial sermon at Shelbyville, Tenn., before the Tennessee Conference, and preached at their request. I do not, however, think there is any thing worthy the attention of your readers in my very imperfect history. It is true that, in my early days, a spir-

itual religion, as taught by the ministry of our Church, was very unpopular, and connection with the Methodist Episcopal Church was by no means the way to promotion in religious or general society. Indeed, it was an enigma the world could not explain. To take the veil or to retire into a monastery might be explained upon pious or popular principles, but for any one, particularly the young, to join the *Methodist* Church was by many regarded as incipient lunacy. No one would take that step without first counting the cost; and the price then was much more than now, and but few were willing to pay it. It is true we have the same doctrines and the same 'General Rules,' but we had a more rigid interpretation of the latter, and, perhaps, we gave a more spiritual significance to the former. Self-denial, cross-bearing, and love of the world, were terms which had a different meaning then, with many, than now. The members of the Church in that day were not permitted to indulge in worldly or popular pleasures or amusements without trial and censure.

"I was born in Philadelphia, Pa., Feb. 13, 1796. My father was a Roman Catholic by birth and education; and, so far as the name is concerned, was, like thousands of that Church, without a spark of true religion, a blind devotee to the faith. My mother, who was brought up among the Quakers (Friends), had never attached herself to any

Church, and, though a pure and upright lady, lived long without religion. I was required by my father to attend the services of the Roman Catholic Church on Sunday morning, who gave no farther care of my religious character or cultivation.

“By some means I acquired a habit of going to mass, then to confession, then, by order of my father-confessor, to do penance, by reading the seven penitential psalms, and by repeating the ‘Lord’s Prayer’ and ‘Hail, Mary’ seven times a day, etc., until my next confession. So, after repeatedly confessing, reading, praying, etc., as above, I obtained absolution, and was then thought worthy to receive the holy sacrament, which I did according to the formula of that Church. These acts, and the constancy of my attention upon the devotions of the Church, I presume, brought me into the notice of the priesthood. The fascination of the very imposing and often gorgeous ceremonies of that Church carried my young heart away, and, as though by a secret attraction, I was drawn into a constant attention upon the daily celebration of the mass. I was soon after selected to attend the priest at mass, responding in Latin, at intervals, in the altar service. By degrees I advanced until I became proficient even in the higher duties of thuriferarian. With two others, I was chosen to be put upon a preparatory study look-

ing to a preparation for the priesthood. Two of the class soon retired from this select school—one only obtained the contemplated honor.

“Soon after this I was put to business in the city; and from that time I became the arbiter of my own fortune. Having passed from the control of my parents, from whom I received but little religious instruction, I soon drifted off from all my religious associations; and being necessarily exposed to the companionship of bad men, whose example and influence were constantly exerting upon me an evil tendency, it was not long until almost every tie that bound me to the duties of my religious life was broken, and it was a mercy that I was not, at that early age, entirely ruined. My frail bark was tossed upon a stormy sea, and in imminent danger of being wrecked amidst the quicksands of vice—nothing around to help, but much to hinder religious cultivation. Driven to the last extremity, and knowing that all my early piety had disappeared, I fell back upon my only hope, not ‘once in grace always in grace,’ but the only plank in the wreck I rested upon was the happy thought that I was born within the pale of the Roman Catholic Church, which, from my early education, I was taught to believe was the greatest blessing of life, believing, as I did, that had I been born out of that Church there was no hope for me. By a good providence my companionship

was changed, and good men became my daily associates. I heard their conversation, I noticed their deportment; I was impressed with their pure morality, their uniform piety, their love for the means of grace. By degrees I yielded to their solicitude for my salvation, and was induced so far to violate my Roman Catholic prejudice as to go to a Methodist class-meeting; and I was very favorably impressed with what I there saw and heard. After attending Sunday meeting, I was led to the altar of prayer, where, through infinite mercy, I found the pardon of sins, and was most powerfully converted. This event settled the question of Churches. My triumphant spirit, raised to the highest point of confidence and comfort, let go all pretensions to the Romish Church, and willingly gave up all hope I had in it or from it, and at all hazards took upon myself the reproach, contempt, and persecution, consequent on my conversion, that soon came flooding over me for 'the excellency of the knowledge of Christ Jesus my Lord.' In this greatest event of my life, there was nothing so powerfully governing my decision as the love of God shed abroad in my heart by the Holy Ghost given unto me. The religion of form was easily given up for the religion of power—a religion of show for a religion of spirit and life. From that hour my strong attachment to the Roman Catholic Church ceased,

and I have never looked back with the slightest shadow of desire to return to her since. It was a farewell, and a farewell forever—without regret.

“The troubles consequent upon my religious profession went far toward disturbing the comfort of my native home; and too soon, alas! the love of Church rose higher than paternal affection, and the converted boy was informed that a tie was broken which nothing could mend but an entire renunciation of the sacred profession he had most honestly made. But as such scenes were common in those days, we thought it no more than an affliction that brought more sweets than bitters, and we found no trouble in enduring.

“A circumstance, just here, must not be omitted. My connection with the Roman Catholic Church was not to be entirely severed until the priest had done his duty in the premises. The Rev. William V. Harrold, to whom I made confession, and from whom I heard the mutterings of absolution over my penitent head, as I kneeled at his chair, must needs make an effort to reclaim the young wanderer. He kindly waited upon me and invited me to his house, where, at an appointed time, I went, and held with him a private interview. The subject of my leaving the Church, etc., was introduced, to which I replied: ‘Mr. Harrold, you cannot expect me, a boy, to dispute with you, a man; but I have one thing to say—I

know that God, for Christ's sake, has pardoned my sins.' He raised his hands in horror, and exclaimed, 'You are a lunatic! you are a lunatic!' The only weapon I had in this conflict was my experience, and upon this I stood, not suffering myself to be led into controversy upon such unequal terms. He found me invulnerable; we parted; he threw his arm around my neck, accompanied me to the door, and, in a very pleasant mood, said, 'I hope you will be a good Catholic yet; you ought to read Catholic books,' etc.

"One might suppose, from the very pleasant parting, that at least social recognition would be kept up; but not so. Mr. Harrold passed and repassed me after that in the city, and took no notice of me. This, however, gave me no uneasiness, for I was but too well pleased with my religious experience and associations to be disturbed by the slight. What farther notice was taken of my case in the Church, I know not, nor did I ever inquire.

"It is scarcely to be supposed that such a religious convulsion should transpire in the family, without leaving its traces behind. My mother soon began to attend the ministry of the Methodist Episcopal Church, and was soon after soundly converted, joined the Church, and for forty years was a pious, happy, zealous member, walking in the light of an unobscured experience, and most triumphantly departed this life in full pros-

pect of her happy home in heaven. She was one among the few whose religious experience was seldom or ever obscured by a passing doubt. Two of her daughters followed in her footsteps, renounced their connection with the Roman Catholic Church, and are now devoted and consistent members of the Methodist Episcopal Church. The rest of the family, with few exceptions, have given up their Roman Catholic proclivities, and are free from the fetters that formerly bound them. The holy teachings and example of my pious mother have left a rich fragrance of piety in the family, which still continues to exert a powerful influence for good among her children and grandchildren, and which is likely to move in widening circles through the generations following.

“As to my call to the ministry, I can refer to no particular period in my experience in which I felt a special call to preach the gospel, as many or most of the ministers of our Church profess. From my conversion, I was filled with the desire to do good by persuading others to seek religion. I had obtained a great blessing, and I wanted others to share in the like favor. This impulse of early piety moved me to unite with those who were actively employed in public worship. Soon I was called upon to lead in prayer in our private prayer-meetings; and then to exhort; and then

in more public places in different parts of the city; and so, without expecting or even thinking of ever being a preacher, I often found myself before the people talking about experimental religion. Thus I spent my nonage in the city of my birth, up to my twenty-first year.

“Divers circumstances combined to urge me from my city home. Among the most powerful was the poverty of my circumstances, and the impracticability of financial success in my surroundings. My eyes were turned to the ‘far West.’ The fascinations of these distant wilds threw a charm over my youthful mind; and, after due consideration and preparation, I fixed upon the adventurous purpose, and bade farewell to the home of my youth. In those days it was regarded as romantic and adventurous, as it is, in later times, to make a voyage of discovery to the North Pole. Selecting a companion in the person of Robert Hooper, afterward a traveling preacher in the Holston Conference, as fearless as myself, and a little older, we started from the city on foot, accompanied by several friends, who traveled several miles with us as a farewell escort, destined for Pittsburgh, three hundred miles from Philadelphia, the roads not then as now. A macadamized road extended to Lancaster, some sixty-five miles, and all beyond was as nature formed it, except that a survey and some grading of the turn-

pike had been accomplished. With many a weary step, we passed over the mountains and through the lovely valleys of our native State, and soon found ourselves safely landed in the noble city of Pittsburgh.

"I name the above to show that a crisis in my history was reached at this place. I was introduced to a local preacher, who asked me to preach for him, a few miles from the city, on the next day, Sabbath. Astonished at such an invitation, I told him frankly that I was no preacher, not even an exhorter. He replied, 'Sir, I know it; I know all about you; you must preach for me to-morrow.' We crossed the Monongahela, walked two miles to the church, and, lo, I took the pulpit, and tried to preach. Here the scales fell from my eyes, and for the first time I felt the Spirit of God was upon me, as with a divine anointing. This I looked upon as approving my course. Our meeting was blessed of God for good. Often in my previous efforts clouds of gloom hung their somber curtains about my mind, and though sometimes cheered by my success, yet I was often discouraged, and feared to venture to speak again in public; but on that Sabbath all gloom fled from my mind, and never returned again. Still I did not entertain the idea of being a preacher, nor did I make an effort to obtain permission even to exhort. But here I was turned

into a new man. Was it intended that I should leave the city of Philadelphia, where there was a full supply, and find a field of labor in the South, where the laborers were but few? Standing upon the promontories of the Alleghanies, that overlooked the vast valley of the Mississippi, fields of enterprise called for the activities of the young, as well in the departments of religion as in any other. The inspiration of the subject was grand, glorious, and desirable, even to my young thoughts.

“Here at Pittsburgh I bought a skiff of large dimensions, sufficient for four bold spirits; and with my friend Hooper, and two strangers, young men bound for Cincinnati, we threw our bark upon the bosom of the Ohio, and set off for the Falls, seven hundred and fifty miles, thus floating day and night, through pleasant weather and under sunny and stormy skies; we made safe our landing, fearing neither savages nor snags in all our pleasant voyage.

“Now, in the noble State of Kentucky—the very name of which was an inspiration in those days to the young—I found myself a stranger, all alone. My friend Hooper left me for more distant fields. It was but natural that I should look to my resources, and avail myself of opportunities of support. All I had on earth to look to was an empty purse, an honest heart, a willing mind, a sound body, and two or three lines on a

small piece of paper certifying that I was a member of the Methodist Episcopal Church, signed by Martin Ruter, preacher in charge of St. George's Church, Philadelphia. I readily obtained employment, and soon became known and invited into the social circle. It was not long before I was invited to take part in the public services of the Church, and was soon invited by the pious to lead off in those meetings; and after awhile I was found publicly preaching the gospel. Floods of invitations called me in various directions, and all without Church authority. Knowing that I was a transgressor in this regard, I hastened at first opportunity to report my doings at head-quarters, and said to the circuit preacher, 'Now, say the word, and I will stop.' He kindly said, 'Go on.' This I did with great pleasure. Weeks, months, passed in this way. I remonstrated against the wishes of friends to receive license to preach, only asking for the privilege of holding meetings for those who kindly invited me to do so, not expecting ever to take the high position of a preacher of the gospel, for which I did not think I was at all qualified. Occupying this strange position, I was an enigma to myself, delighting in trying to preach, and yet resisting all the wishes of my friends to accept of license to preach.

"And now, my dear Brother McFerrin, I must close this matter, already too long, by stating

that in the fall of 1818, at the solicitation of an ex-Presiding Elder, the venerable James Ward, I consented that he should present my name to the Quarterly-meeting Conference of Jefferson Circuit, then in session, as a candidate for the ministry. I was called before that stern mental giant, the Rev. Marcus Lindsey, the Presiding Elder of the District, who asked me two questions. I retired, and in a few moments was called in and informed that I was accepted and licensed to preach. Mr. Ward now said, 'Tommy, would you like to travel?' I replied, 'You have made me a preacher; you can do what you please now.' In a few moments I was recommended as a suitable person to be received into the Tennessee Annual Conference on trial. In a few weeks I was received and appointed to the Stone's River Circuit in charge of that work—so scarce were preachers in those days.

"And now, my dear brother, you know the rest.

"Affectionately,

T. MADDIN."

Lewis S. Marshall continued faithful, laboring in various fields until 1862, when he died in the bounds of the Wachita Conference, in the State of Arkansas. The last appointment he filled was the Wachita Circuit, in the Camden District. He was a sound and successful minister of the Lord Jesus Christ.

Abraham Still lived many years, and continued to preach; but the author has no correct knowledge of his final end.

In the year 1818 Nashville was first made a separate station. John Johnson was the preacher and William McMahon was the Presiding Elder. Mr. Johnson continued two years in this work, and was eminently useful and very highly esteemed. Indeed, he was no ordinary man. He was born in Louisa county, Virginia, Jan. 7th, 1783. His mother was left a widow with a large family when John was an infant. Her circumstances were straitened; in fact, she was reduced to poverty, and had no means of educating her son. When he had grown to be a young man, his mother, with some friends, made her way to Tennessee in an ox cart, and stopped near to where the town of Gallatin now stands, on the land of Mr. Douglass. This was about the year 1803. Here, young Johnson took his first lessons in the alphabet. It is stated in this wise:

“Mr. Douglass had an old negro man, who lived in a cabin near by, and this negro knew the alphabet, but could go no farther. To him John applied for help. He resorted to his cabin night after night, and, with no other light than that of the fire, they pored over an old piece of a spelling-book which the negro owned, till the alphabet was completely mastered.

“There was still a wide gap between this and being able to read; but he had learned several hymns ‘by heart’ from hearing them sung; so he would have some one show him a hymn that he knew, in a piece of an old hymn-book—all that he had—and he would sometimes sit up till midnight trying to decipher the words and learn to spell, with no light but that of a fire. Yet he progressed so well that in two or three months he could ‘make out’ any hymn in his book by going over it two or three times, and in six months he could read in the New Testament so as to be understood tolerably well.

“For learning to write he had two copies. Each one was a song-ballad, written by some of his friends. These ballads he copied, or tried to copy, time after time, and until they were absolutely worn into shreds. By continued cultivation he improved the start thus obtained, till he wrote a pretty good plain hand.”

In 1807, he was powerfully converted, and received into the Church by Jacob Young. He was admitted into the old Western Conference on trial as a traveling preacher, at Liberty Hill, in 1808, and was sent to Hockhocking Circuit, Ohio. Up to this time he had made rapid improvements in study, and gave promise of future usefulness.

His second circuit was White Oak, Ohio. Here

he had success. One sermon in particular made a profound impression.

“At one appointment—a rude hut in the woods called a meeting-house—by some mistake his intention to preach had not been duly announced. He started before day, and rode about twenty-five miles to reach the place. He waited till after the hour, and nobody came. At last, as he was about to despair of having a congregation, and depart, he saw a woman coming, carrying a child in her arms—or rather, as the custom was, when a child was two or three years old, upon her hip, with its feet astride. She came in and sat down. He looked at her; she seemed weary and sad. He thought of preaching; but no one else came, and his solitary auditor was evidently poor, as her dress, though clean, was faded and worn. She looked downcast and disappointed, as if she divined at once that there would be no service.

“At length he said to himself, ‘I came here to preach, and by the help of God I’ll do it!’ He did. His soul grew happy; the poor woman’s heart rejoiced, and she shouted the praises of God aloud, and, as he used to say, ‘There was one universal shout all over the congregation.’ He bade her good-bye, with a word of exhortation; and as she went away, trudging along the path by which she came, he could hear her every few steps, in a low voice, but one full of emotion, say,

‘Glory!’ The next time he came around, the little cabin was filled to overflowing; and on expressing his surprise at the fact, after sermon, he found that the woman had given a glowing account of the previous meeting, which had drawn out the whole settlement. And he was still more surprised when told that the woman, at his first appointment, had walked and carried her child ten miles on that occasion, as her husband persecuted her, and would not allow her to ride his horse to meeting. What a sad disappointment would that have been had Mr. Johnson failed to preach!

“But the effect of this sermon to a single hearer stopped not here. When she returned home, her husband growled out, ‘Well, what kind of a —— fool did you have to preach out yonder to-day?’ She mildly answered, ‘He was a strange-looking man, but I never heard a man talk like he did in my life.’ His curiosity was a little excited, and he asked, ‘Why, what did he look like?’ ‘He was a stout sort of a man, with very dark face, and his hair was very black, and about half a yard long. I was afraid to look at him, he looked so solemn.’ ‘The d—l!’ grunted he; ‘and what did he talk like?’ ‘Well, I don’t know: he talked just like heaven and earth were coming together!’ The man, whose name I believe was Baker, did not deign to make any remarks,

but wondered in himself what kind of a man and what kind of talking that could be. In a few days he found that the curiosity to hear the new preacher was common; and before the next preaching-day came round, he had made up his mind to 'turn out with all the rest of the ——— fools.'

"To the utter astonishment of Mrs. Baker, her husband told her to ride to meeting; he was going 'to see and hear the old cuss,' but he would walk. So he was one of the crowd that filled the little cabin when Mr. Johnson came on the second time. He was deeply convicted, but concealed his emotions till he got away from the crowd. He then frankly told his wife that she was right, and he was wrong. She knew not what to say to this, and said nothing. He walked on about a mile in silence, and then said, 'Wife, there's something the matter with me!' She answered, kindly, 'What do you think it is, Mr. Baker?' 'Dogged if I know; but I'm sick—heart-sick.' 'Get up and ride,' said she, 'and I'll walk.' 'No,' said he; and he walked more rapidly and uneasily along. No more was said about it; and Mrs. Baker thought the 'sick brash' had passed off. But after supper, he went out to feed his horse, and was gone rather long; she went to the door as it grew dark, and was greatly alarmed to hear cries and groans of distress at the stable.

She flew to the spot, and there was the hardened persecutor upon his knees, pleading in deepest agony for mercy. The 'sick brash' had *not* passed off! She shouted awhile, and then prayed awhile, then tried to instruct him in the way of salvation; and after a terrible struggle of two or three hours, he was enabled to embrace Christ as his Saviour, and raised a shout that made the hills around ring again. The devout but somewhat exaggerating wife declared that 'he raised a shout that was enough to wake the dead.'

"From this event there sprang up a glorious revival of religion; and Methodism was planted on so firm a basis here, that it has always since been the ruling faith in all that section of country. Baker's house became a preaching-place, a class was organized there, Baker was appointed leader, and faithfully and zealously did he act up to his profession down to the day of his death. So it may be safe to say, that that sermon to but one hearer was productive of more fruit than any other twenty sermons that Mr. Johnson preached during his ministry on this circuit."

Having finished his year, he was next sent to the Sandy Circuit, in Western Virginia.

"Toward the close of his labors on this circuit, he procured the services of a young licentiate for two or three weeks, and went over into Virginia to attend a camp-meeting held perhaps not far

from Barboursville. He thought it would be a means of improvement to hear the educated preachers of the Old Dominion, and he hoped to have his spiritual strength renewed: he might assist in the labors at the altar, if need be; but he had little expectation of being called upon to preach. It never once occurred to him, however, that there was anything peculiar about his dress, or that that would influence his reception there. He wore a full suit of the coarsest quality of tow; and this, by a dozen wettings in the rain, and twice as many in the Big Sandy and its tributaries, had been brought to a dingy hue which it is easier to imagine than to name. He wore a broad-brimmed white wool hat, which he had worn every day since his conversion in 1807—four years. His shoes were just such as the people of Virginia usually bought for their negroes; his pants were pinned over perfectly tight at the ankles; and his hair, parted in the middle, hung down loose and long around his shoulders. His very dark complexion, and his long, jet-black hair, were in striking contrast with the dingy white of his dress.

“Some inquisitive person about the camp where he lodged had managed to find out his vocation, and it was soon noised around that the strange-looking man was a preacher. The ministers were very much perplexed when they heard it; for it

would not do to slight a brother, nor would it by any means do to put *him* up to preach. They, however, agreed to send one of their number to wait on him with an apology. He came to Mr. Johnson and said, 'My friend, I understand that you are a Methodist preacher.' 'I am, and a poor one at that,' was the response. 'Well, the people of this vicinity are proud and aristocratic,' our apologist proceeded; 'and we are afraid that if we have you to preach for us, they will take offense on account of your dress and appearance, and harm may in some way be the result. Be assured that it grieves us to manifest even the appearance of disrespect for one of our brethren. We entreat you, therefore, to take no offense at our not inviting you to preach.' 'I shall take no offense, brother,' Mr. Johnson meekly replied; 'I came not to preach, but in some humble way to do and to get good. Go on with your meeting, and suffer no uneasiness on my account.'

"They did 'go on with their meeting.' Sabbath came, and wore away; and still all was cold, formal, and lifeless. Not a shout nor a groan had been heard—except now and then a half-audible groan from Mr. Johnson, a little distance in rear of the stand—not a mourner answered to the calls and entreaties of the minister. Monday morning came. The crowd mostly dispersed, and all was bustle and activity on the part of the camp-holders,

packing up their goods, and hastening to get away. The preachers had a little unfinished business to attend to, and they thought that, as it could now do no harm, Mr. Johnson might now preach at 11 o'clock, while they completed their business; and they retired to the most distant camp on the ground, that they might escape the mortification of witnessing his effort. It was bad enough for such a man to preach, and too bad for them to have both to hear the sermon and to see how the people treated a strange brother.

“At the appointed hour the horn sounded, and Mr. Johnson came solemnly and slowly along to the pulpit. He had spent an hour in the grove in prayer, and came with a broken, an humbled, and an overflowing heart. There were sitting listlessly under the vast ‘shed,’ a woman, three men, and three or four boys. Not disheartened, but strong in faith, he began the song,

Come, ye sinners, poor and needy,

and his stentorian voice made the forest ring. He sang with such spirit and power that many paused a moment to listen; and one after another joined the little assembly. He read, sang, and prayed; and there was something in his prayer which silenced in a great measure the confusion that had reigned around, and threw a deep solemnity over the place.

“By the time the preachers had concluded their business, Mr. Johnson was more than half through his subject, and his feelings and his voice were fast rising to the highest pitch. His voice became distinctly audible even to the ministers, and they began to listen and to catch his words. Finding he was not ‘murdering the king’s English,’ as they had feared he would, they ventured to step outside their tent; and, behold, the bustle of preparation to leave had ceased, and every soul on the camp-ground was gathered into the congregation!

“Mr. Johnson was dwelling upon the consolations of religion. Soon an old sister raised a shout of joy. The effect was electric. It added a large drop to many a brimming cup; and more than twenty voices joined the shout at once. Our fugitive preachers crept stealthily to the ‘shed,’ glided almost involuntarily down the aisle to seats in the altar, where they sat with heads thrown back and streaming eyes, one excitable fellow among them ever and anon laughing out, ‘Oh, ho-ho-ho-ho, glory!’

“Mr. Johnson now turned to the contrast, the terrible doom of the wicked; and in a few minutes groans and screams were everywhere mingled with the praises, till the uproar would have drowned almost any other human voice but his. He now gave the usual invitation to mourners, and de-

scended from the stand. The ministers rushed forward to meet him, implored his pardon, embraced him convulsively, and burst forth into shouts a little louder if possible than the rest. The altar was crowded by about forty mourners; and it was nearly five o'clock in the evening when the congregation 'broke up.'

"The campers unpacked their goods; those who had left returned; the meeting was resumed; it continued for two weeks, and resulted in the conversion of more than two hundred souls. So much more power has the man of warm emotions than the mere scholar, over the human heart."

After closing his labors on Sandy Circuit, he was appointed to the Natchez Circuit, Mississippi. The distance was some twelve hundred miles, and had to be made on horseback through the Indian nations. But he went promptly to his new field, and labored faithfully through the year.

In 1812, he was appointed to the Nashville Circuit. The following were his appointments, with the amounts paid him during the year:

COLLECTIONS ON NASHVILLE CIRCUIT.

Nashville.....	\$8 43 $\frac{3}{4}$	.....	\$1 25	\$13 50
Tate's.....	1 25	\$3 56 $\frac{1}{4}$	.....	.....
Blair's	50	2 25	.....	1 25
Carried forward ...	\$10 18 $\frac{3}{4}$	\$5 81 $\frac{1}{4}$	\$1 25	\$14 75

Brought forward...	\$10 18 $\frac{3}{4}$	\$5 81 $\frac{1}{4}$	\$1 25	\$14 75
Stoner's Lick .....	.....	.....	1 25	.....
Moore's Meeting-house .....	.....	.....	1 00	2 50
Sewell's	2 62 $\frac{1}{2}$	.....	.....	2 68 $\frac{3}{4}$
Liberty Hill	4 00	1 25	1 50	5 00
Waugh's	2 37 $\frac{1}{2}$	.....	.....	.....
Mason's	1 62 $\frac{1}{2}$	1 00	1 00	1 25
Miles's	1 00	.....	50	3 00
Ralston's	2 12 $\frac{1}{2}$	1 18 $\frac{3}{4}$	2 25	.....
Oglesby's .....	.....	1 56 $\frac{1}{4}$	.....	1 25
Beard's .....	.....	.....	.....	.....
Franklin .....	.....	5 25	.....	7 06 $\frac{1}{4}$
Dillard's .....	.....	50	.....	1 25
Reese's Chapel .....	.....	2 00	2 25	4 00
McCracken's .....	.....	1 87 $\frac{1}{2}$	.....	1 68 $\frac{3}{4}$
Cane Ridge .....	.....	.....	.....	1 25
May's .....	.....	.....	.....	4 00
Ray's Meeting-house ..	.....	.....	.....	.....
Levin Edney's	87 $\frac{1}{2}$	4 37 $\frac{1}{2}$	.....	3 31 $\frac{1}{4}$
Suggs's	50	37 $\frac{1}{2}$	50	.....
Gower's .....	.....	2 43 $\frac{3}{4}$	2 75	2 68 $\frac{3}{4}$
Pisgah .....	.....	.....	50	.....
Salem Meeting-house..	.....	3 75	3 25	3 62 $\frac{1}{2}$
Adams's .....	.....	.....	75	.....
	<hr/>	<hr/>	<hr/>	<hr/>
	\$25 31 $\frac{1}{4}$	\$31 37 $\frac{1}{2}$	\$18 75	\$59 31 $\frac{1}{4}$

He traveled successively the Livingston and Christian Circuits, Kentucky, the Goose Creek Circuit, Tennessee, and then back to Livingston.

As has been seen, he was stationed in Nashville, Oct., 1818. This was a great trial to him. He had never filled a city station, and feared the consequence of such appointment. He at first

positively declined, but afterwards repented and went, where he remained two years. Here are extracts from Mrs. Johnson's account of his work in this station :

“William McMahon was the Presiding Elder; yet from some cause we were much more intimate with Brother T. L. Douglass, then superannuated in our vicinity. He was somewhat under the medium height, considerably inclined to corpulency, but very erect in his carriage. His demeanor was grave and dignified, his features handsome, and his countenance full of benevolence. His voice was full, round, and melodious, and his articulation unusually distinct. He did not look to be so much as forty years of age, yet I was told that he had been preaching for nearly twenty years. He had been Presiding Elder at Nashville four years, and after an interval of one year he again served a like period in the same place. I could not have thought that my poor body would outlive his vigorous frame—as I suppose I have—twenty-five years.

“At Nashville we found a comfortable home. We rented a house belonging to a young man whose name I do not now remember: it was situated in a suburb of the city which was known as Scuffletown, near Bass's tan-yard and West's spinning-factory. I had never been in so large a town before, and, as we first approached it, there

seemed to me to be a myriad of chimneys; and even after a long stay—for we were there nearly three years—I did not know, or greatly care to know, much about the town. I suppose the population was then about 3,000. It was an incorporated city, and contained a bank, a market-house, a college, an academy for young ladies, a rope-walk, two distilleries, and three churches—Methodist, Presbyterian, and Baptist.

“I never met with as kind and generous a people as we found at Nashville. Few days, indeed, passed without some manifestation of this kindness. An article of dress for some of the family, some rarity for the table, some delicacy suited to the season, came with every week, and almost every day. It tried my very heart to give up every thing to be sold on leaving our home in Kentucky, but I believe our friends in Nashville, by gifts alone, more than replaced all that I then gave up. And O what a contrast between our pleasant home in the busy city and that of last year—a lonely cabin in the wilderness!

“I wish particularly to mention among our friends Jo. Elliston and his family, Matthew Quinn and family, Drs. Roane and Newnan, E. H. Foster, Mrs. Harrison, Parson Hume, Principal of the Academy, Mr. Southard, or Suthard, Mrs. Ewing—but time fails. I might mention as kind friends

nearly every person whose acquaintance we formed in the city.

“Mr. Johnson kept an account of every thing that we bought for the table, and the Church made good this amount, and paid him the disciplinary allowance—which was then one hundred dollars to the preacher, the same for the support of his wife, and sixteen dollars for each child under seven years of age. So our salary, besides table expenses, was about \$232.

“This was an ample allowance, and far more than we had ever received before; yet I felt that, though rid of many of the difficulties and hardships with which I had had to contend heretofore, I was still bound to do what I could to aid in gaining a competency, and, if possible, ‘something for a rainy day.’ So, as soon as we were settled in our new home, I set out to find work to do. I soon found a hatter, a quiet little Methodist, whose shop was only a few rods from our door, and readily made an arrangement to trim hats for him at so much apiece. This kind of work was done in that day, I suppose, exclusively by hand, and chiefly by females. I allotted myself the task of earning 75 cents per day, and so zealously did I apply myself to the work, and so regularly did he furnish me work to do, that I think there were not a dozen days in the year that I fell short of that amount, except when sick.

“Mr. Johnson preached twice a week, and held prayer-meeting once a week, besides attending the class-meetings every Sabbath. His preaching was with power, was very acceptable to the Church, and attended with the best results. Hardly one Sabbath passed without a shout being heard in our church, and I think he preached no sermon that was not heard by many with tears, or other manifestations of deep emotion. The Church seemed to be rather in a state of constant and vigorous growth than of frequent revivals. A great number both of infants and adults were baptized. I remember that a widow lady of the name of Snow, the mother of five or six children, had them all baptized at her house at the same time. It was a very pretty sight to see them all so neat and orderly, standing in a line in the order of their ages, as Mr. Johnson for their mother dedicated them to God.”

His second year is thus noted :

“Mr. Johnson was again sent to Nashville by the Conference—the Tennessee Conference, for the Kentucky Conference was not yet formed—which met at Nashville, in October, 1819. He now proposed that the society pay him a fixed salary, and dispense with the necessity for keeping accounts. Brother Jo. Elliston and Dr. Roane declared that less than a thousand dollars would not support a family in Nashville—at least, it

would not support either of theirs; but Mr. Johnson said six hundred dollars would be enough to support his family, and that was all he desired. At his request it was fixed at that amount.

“By this time the young man in whose house we had been living, was married, and had need of his house. Mr. Johnson now rented one from E. H. Foster, who, as before stated, was a relative; though after the contract was made, and we were comfortably quartered in the house, he told Mr. Johnson that we should pay no rent, and besides, if we would remain in Nashville, we should have a lease on the house and lot for ninety-nine years on the same terms. I do not remember the street, or number of the house—if it was numbered—but it was near the residence of General Carroll. I went out but little. I can never forget, however, the dignified politeness and affability of General Carroll, as he almost every day passed our door.”

It was in Nashville that Mr. Johnson had a debate with Mr. Vardiman, a celebrated Baptist minister from Kentucky, on the mode and subjects of baptism. Mr. Johnson's victory was complete, and the cause of Pedobaptism triumphantly sustained. He followed Mr. Vardiman to Clarksville, and thence to Hopkinsville, Kentucky, and so demolished this champion of immersion, that he returned to Northern Kentucky under the

impression that there were giants in the South.

Mr. Johnson continued in the work of the ministry, filling many important appointments, as his health would permit, till 1857, when he died in peace, in the town of Mount Vernon, Illinois.

Mr. Johnson attained to high position in the Church. He acquired considerable learning, and was a profound theologian. He was an able and very interesting preacher, and greatly devoted to the cause of Christ. His personal appearance was not commanding, and yet he bore the marks of intelligence and great humility. The author had the pleasure of hearing him, and the sermon made a profound impression on the audience; it was preached in Russellville, Kentucky, in the year 1832.

CHAPTER II.

Nashville—Early times—John Johnson—The Hoopers—Deeds to Church property—Origin of Methodism in Nashville—Prominent laymen—Devoted women—Progress of the work—H. H. Brown, R. Paine, J. W. Allen, J. Rowe, J. M. Holland, L. D. Overall, P. B. Robinson.

As has been seen, the town of Nashville was constituted a station, or separate charge, in the fall of 1818, and John Johnson was the preacher. Up to that time the town had been the head of the circuit; now it was thrown upon its own resources, and became responsible for the support of a preacher without any aid from the country. The population was small, not numbering, perhaps, more than two or three thousand.

The town of Nashville, in compliance with acts of the Assembly of North Carolina, was established in 1784, and was named in honor of Col. Nash, who was killed in the battle of Germantown.

The commissioners for the town were directed to lay off two hundred acres of land at the Bluff

(near to, but not to include, the French Lick), in lots one acre each, with convenient streets, lanes, and alleys, reserving four acres for the purpose of public buildings. A provision was made to allot to citizen subscribers such numbers as they should draw, for which they were to receive deeds; in which deeds there should be inserted the condition that within three years the grantees should make certain specified improvements upon their lot or lots.

Samuel Barton, Thomas Molloy, and James Shaw were the "directors and trustees" appointed in the act, and deeds executed by them are among the first titles recorded in Davidson county. They recite the "consideration, *four pounds*, lawful money, and the proviso and condition that the purchaser should build or finish within three years on the lot, one well-framed, log, brick, or stone house, sixteen feet square at least, eight feet in the pitch."*

The population in 1804 was four hundred; in 1806, the town was incorporated. Joseph Coleman was the first mayor. At an early date the corporate authorities passed ordinances for the suppression of vice and the promotion of virtue. The following may be taken as a specimen:

"Whereas, in well-regulated governments, ef-

* Putnam.

fectual care is always taken that the day set apart for public worship be observed and kept holy, all persons are enjoined carefully to apply themselves to the duties of religion and piety—to abstain from labor in ordinary callings. All violations to be punished by fine of 10s. proclamation money.”

An ordinance was also passed against profane swearing, intemperance, lewdness, and other vices, and these were punished by law.

As early as 1788, the gospel was preached in Nashville, which resulted in much good. Mr. Putnam states:

“The ministers of the gospel often availed themselves of the trials and condition of this people, and of passing events and incidents in their history, to illustrate and enforce the divine teachings and the lessons of Providence.

“By Craighead, the scholarly Presbyterian, and by several of the zealous Methodists, real Boanerges, none of these resources for illustration or argument were neglected. This settlement was of ‘the Lord’s planting,’ ‘the outpost,’ ‘the advanced guard,’ ‘the nucleus,’ ‘the germ,’ ‘the seed-bed,’ of civil and religious liberty. It must be cultivated, guarded; it would flourish, and ‘o’er all the land prevail.’

“These men prayed and labored for the advance and triumph of civil and religious liberty. They

were a self-denying and godly set of men. They gloried, actually 'gloried, in the cross of Christ,' and were never '*ashamed* of it.'

"A day of religious frenzy was approaching. It came, with its physical and mental contortions, the true 'iliac passion' in individuals and camp-meetings. A strange and anomalous condition. But it passed away—passed away as the storm passeth :

Like broken wrecks along the shore,
And others sank, to rise no more,

there may yet be discovered sad evidences of deeds and doctrines which at one time may have been regarded as the best proofs of 'zeal for the Lord,' guarantees of lasting fame to the prominent actors, and teachings never to be forgotten by a grateful posterity.

"Better so, a thousand times better so, than heartless infidelity, or to have yielded to any debasing idolatry or hurtful superstition. In the very excess of the strange emotions, there was an awe and reverence for felt and present Deity. The being of God was recognized, dared not to be denied. An invisible and mighty Spirit was known to exist and to be able to operate upon the *minds* of men, and thus to show a power irresistible and subduing.

"The *results* were reformation and improvement. There was a careful study of the word of God,

much of exhortation and of prayer, and consequently an advance in useful knowledge and good morals."

How many members there were in the town of Nashville when it was first made a separate charge, the Minutes do not report, for the returns were made in connection with the circuit; but at the close of Mr. Johnson's first year, he reported 75 white and 20 colored members. This was the beginning of what is technically called the "Nashville Station." Mr. Johnson's second year, though he was popular, did not increase the numbers greatly. There was a decrease of three among the whites, and an increase of twelve among the colored.

When the Methodist preachers first visited Nashville, they preached in private houses, and in the court-house, which was a small edifice on the Public Square.

As early as Aug. 10, 1795, Absalom Hooper, who lived on White's Creek, a few miles north of Nashville, deeded to Bishop Asbury, "his elders, deacons, and helpers," a lot of land on which a church was erected. This may be regarded as the beginning of Methodism on White's Creek. Of the Hooper family there remain none of the old stock, but their descendants are stanch Methodists and zealous Christians. Claiborne Y. Hooper and his noble wife, Mary Ann Keeling, were long

members of the Church in the neighborhood of Hooper's Chapel, and their children and grandchildren still cling to the Church. Mrs. Keeling, the mother of Mrs. Hooper, was a devout Methodist, and lived to see her whole household brought into the Church. A granddaughter of this excellent woman, Miss Moorman, became wife of the Rev. S. D. Baldwin, D.D., and another the wife of the Rev. W. R. Warren, of the Tennessee Conference.

In 1802, Matthew Talbott deeded to Aquila Sugg, Thomas James, Thomas Hickman, George Ury, and Jeremiah Ellis, trustees, a lot on Lower White's Creek, adjoining the land of Christopher Stump. Here a house was erected, and called Zion, which, for many years, was a popular meeting-place, and where many souls were converted to Christ. The building has disappeared, and another house, built on an adjoining lot, has taken its place, where ministers of various persuasions hold forth the word of life.

Mr. Thomas James and his wife long lived to bless the Church; and now that they sleep in Jesus, their posterity are firm in their attachments to the Church. The author has in the course of years performed the funeral rites of a number of this esteemed family. Thomas Hickman lived to old age, and a few years since passed away. So of Jeremiah Ellis. He was a good man, and died in the faith.

From these two Churches—Hooper's and Zion—went forth a good influence; and in the course of time other houses of worship were built. Methodism took hold on the public mind. Woodward's Camp-ground was established, where, for many years, an annual camp-meeting was held, and where, in the process of time, hundreds of souls were brought to the Saviour. At this camp-ground Mr. John McGavock and his family pitched their tent for many years. Mr. McGavock was an early settler. He came to Nashville in 1796. He is the father-in-law of the author, and at the time of writing is eighty years old.

On Sept. 5, 1809, Newton Edney conveyed to Levin Edney, Aquila Sugg, and William Roach, a lot for a church, whereon a house of worship was erected, long known as Edney's Meeting-house. This church was built west of the Harpeth River, near to the Williamson county line. Edney's has been long a noted place for popular meetings. The old house was consumed by fire years since, but a new and elegant structure has taken its place. It is hoped that "the glory of this latter house shall be greater than of the former." Of Levin Edney mention is made in volume ii. of this work.

In the town of Nashville, as has been already remarked, the preachers occupied private houses and the court-house. There was a stone build-

ing in the south-east corner of the Square, which for awhile served as a place of public worship. After that building was abandoned, the Methodists preached at the jail, kept by E. D. Hobbs, who was himself a member of the Church and a class-leader.

Mr. Nicholas Hobson, still living, wrote a very interesting letter to the editors of the *Western Methodist*, which was published in Nashville in 1833; from which the following extract is made. He says, when he came to Nashville in 1807, it "was then but a small village, principally of wooden buildings, not even affording a house for the public worship of God. There was a little handful of Methodists who used to hold their meetings in a private room in the county jail, where preaching and class-meetings were held on Sunday; the jailer was the class-leader.

"Repeatedly have I walked to town on Sunday with my aged mother to attend the Methodist class, of which she was a member, and, delighting in all the ordinances of God's house, would make any reasonable sacrifice to attend the means of grace. I was then but a stripling boy, and took much pleasure in attending to my mother's wants, who was a thorough-going Methodist. My father was a moral man, and, although friendly to religion, it was always annoying to his feelings that my mother should go to the Methodist class-

meetings held in the jail; the idea of the worship of God in the county jail was a new thing to him. In looking over the crowded assembly that now attend our church, I recognize the face of but one individual who was a member of the class at Hobbs's jail. They have all died or removed to some other clime; but he stands alone, his frosty locks evidencing that many winters and returning summers have passed over his head. (What a great change has taken place in the course of a few short years!) In some short period thereafter, a Methodist Church was erected, of brick, in that part of the town called the South-field, where we had an able ministry, and Methodism was nursed and nourished by its warm adherents, and soon spread its hallowing influence over our then little village, until many families were made the happy subjects of God's converting grace.

"At no great period from this time I left the vicinity of Nashville for another State, where I remained for about nine years, when I returned to my home. I was astonished to see the rapid improvement made in Nashville. I see splendid churches reared up; the spirit of improvement spreading all over your town; the sound of the hammer and ax is heard in the morning and at noon; the great improvements made in your streets, Public Square, water-works, wharves, bridges, etc., etc.,

reflect the highest credit upon your generous and enterprising citizens. The sight is beautiful and grand, to behold one of your large steamers plowing the proud waters of the beautiful Cumberland, puffing off its steam, denoting the arrival of a rich and valuable cargo; the rumbling wheels of drays and carts, repairing to the wharf to unlade the proud vessel of its cargo, seem to create an interesting excitement in the bosoms of the draymen, who in a few hours deposit the lading in its various places of destination. Your town has become quite a city. And now, sirs, when we go to the house of worship, we have a spacious church that will comfortably seat a congregation of upwards of two thousand souls; an edifice that reflects honor upon your city and the society to which it belongs: other denominations have their spacious houses of worship, and are receiving into their Churches a due proportion of members.

“I feel thankful to God that Methodism has got out of jail, and is spreading her leavening grace upon the hearts of the people of Nashville and its vicinity; and the little band that used to worship in the county jail has become a little army in point of numbers. O, what is too hard for God to do for his people?”

The late Richard Garrett, of whom mention will be made in another place, informed the author

that circuit-preaching was kept up at his father's house for perhaps two years prior to the time of erecting the first regular house of worship. The dwelling was some two miles south from what is now the heart of the city, and in the neighborhood where the late Mr. Robert Woods long resided.

In 1812, it was resolved to build a church. A lot of about an acre was secured, on what was then an outskirt of the town. It was situated on the north side of Broad street, between Vine and Spruce, opposite to the residence of the late H. R. W. Hill. It was a small, square-looking brick building, and was, in later years, converted into a dwelling, and was occupied by the late Judge John White.

The property was conveyed by Thomas Rutherford to John Moore, Wm. Crutchfield, William C. Morgan, Samson Turley, and Edward D. Hobbs, trustees. The lot cost \$150. This is the Southfield house of worship to which Mr. Hobson refers in his letter. Here, between 1812 and 1818, Learner Blackman and Thos. L. Douglass labored as Presiding Elders; and Samuel King, John Johnson, John Henneger, Baker Wrather, Hardy M. Cryer, William McMahon, and Miles Harper, successively had charge of the circuit.

It was soon ascertained that a mistake had been made as to the location of the church; it was too

remote, and not sufficiently spacious. A new enterprise was set on foot. In 1817, George Poyser, probably an Englishman, gave to trustees, Benj. Sewell, Joseph T. Elliston, Richard Garrett, Matthew H. Quinn, John Price, James Bibb, Thos. S. King, and George Poyser, a lot, fronting forty feet on Spring street, and running back on New street sixty feet. This piece of ground lies a little east of the present buildings of the *Union and American* office, on the north side of Spring street, about half-way between College and Cherry streets. A church edifice was erected here, covering all the ground. It was a comfortable house, of high pitch, and had galleries on both sides and at one end. It was so constructed as to make all the space available; consequently, though the audience-room was small, it accommodated a large number of people.

This was the principal Methodist Church in the city till 1833.

It was about the time that this house was completed that a separate station was organized, and John Johnson was the pastor. A new house, a new preacher, and a new station! This was an epoch in the history of Methodism in Nashville.

Of the early Methodists in Nashville the present generation has very little knowledge; but their record is on high. The Manning family, the Garretts, the Bibbs, the Hobbses, Mrs. Hobson,

Mrs. Lanier, and many others, were the salt of the earth. They loved the class-meeting, and were firmly established in the doctrines and usages of their Church. Later there are names that should not be lost to posterity: the righteous shall be in everlasting remembrance.

Joseph T. Elliston was from Kentucky. He removed to Nashville when it was a small village. He was a young man without family or fortune, but he had a good trade—he was a jeweler. By perseverance and probity he soon gained the confidence of the people among whom he had made his home. He said when he reached Nashville he had one dollar in money and his vocation. By attention to business, he soon began to accumulate property, and finally became a man of wealth. His first wife—Miss Mullan—having died, he was married the second time, to Mrs. Blackman, the widow of the Rev. Learner Blackman, of whom mention has already been made. His house was the home of the ministers of Christ. Here, Bishop McKendree had a room, known as “the Bishop’s room.” He became a substantial pillar in the Church. He was a man of sound judgment, strict method, and great punctuality. His financial skill was displayed in his management of the monetary affairs of the Church, and for a long time his presence and counsel were considered almost essential to success and prosperity; and

when he passed away, the question was asked, Who will fill his place?

In religion he was not very demonstrative, but his experience was sound, his conduct consistent, and his last days peaceful. His early literary advantages were limited, but his penetrating mind and large stock of common sense soon placed him in a position where he commanded the respect of the *élite* of the city. Had he turned his attention to government service, he would have made an able statesman or a superior diplomatist. Altogether, Joseph T. Elliston was a great man, and did much in building up the cause of Methodism. He was several times mayor of the city, where he lived for half a century.

When the father was laid in the grave, his son, William R., stepped forward and made every honorable effort to fill the place of his revered parent. And well did he perform his noble task for several years; but death cut him down in middle manhood, and he went early to join sainted ones above. The mantle of the father and grandfather has fallen on Elijah B. Elliston, who bids fair to be an ornament of the Church and an honor to his family.

Matthew H. Quinn was a local minister, and belonged to a preaching family. He was brother to the Rev. James Quinn, long a traveling preacher and a man of note. Matthew was a merchant in

Nashville, and married, as his first wife, the daughter of Joseph T. Elliston. Mr. Quinn was a zealous laborer in the cause of his Master; a man of good reputation; he lived to old age, and died, a few years since, in hope of heaven. His second wife was Mrs. Turner, formerly Miss Read. She lived to be nearly ninety years old, and was a faithful, intelligent Christian to the last hour. She was reckoned among the mothers in Israel, and, like the prophetess Anna, served God night and day. These two aged Christians were identified with the Church in Nashville for half a century, and were among the last of the old members who passed to the rest of the saints. Their children are true to the interests of Methodism.

James Bibb, whose name occurs in a previous volume, was a noble specimen of a Christian gentleman.

John Price, one of the trustees above referred to, was an eccentric man. He was the son of a devout Christian mother, who was one of the early excellent members of the Church in Nashville. Mr. Price was a merchant, and was extensively known; and every one who knew him well, knew that he was a Methodist.

He was zealous in the cause of the Church, and a great lover of the peculiarities of Methodism. He was particularly partial to class-meetings, and

contended earnestly for the doctrines of justification by faith, regeneration, and the witness of the Spirit. He was very fond of camp-meetings, and was always zealous in revivals of religion. He was very shrewd, and was original in his ideas and his manner of communicating his thoughts. His first wife was Miss Rucker, of Rutherford county. Her family were of high standing, and were genuine Methodists.

Mr. Price, after he had passed middle age, removed to Texas. On a business trip he fell a victim to cholera, in Vicksburg, Mississippi. He died among strangers, but those who witnessed his departure report that he left the world full of faith, and joyous in the hope of a glorious immortality.

His brother, Thos. K. Price, who recently died in New Orleans, and who was known to thousands, though much younger, was identified with the Methodists in Nashville some forty years since. He was a pillar in the temple of his God, and did a great work for the Church in New Orleans, the city of his adoption.

His accomplished wife was converted several years after her marriage, at the Nashville camp-meeting, and devoted her after life to the cause of the Lord Jesus Christ.

Richard Garrett was the worthy son of a pious parentage. He lived to be an old man, but main-

tained his confidence steadfast to the end. His daughter, Mrs. Warren Jackson, is a worthy member of the McKendree Church at the time of this writing.

In the year 1818, Joseph Litton came to Nashville. He was a genuine Wesleyan Methodist, and his excellent wife was a beautiful example of Christian character. They were both from Ireland. The family was an important acquisition to the Church. Mr. Litton was a man of good sense, genuine humor, and consistent piety. He was a fine singer. He brought with him from Ireland some of Mr. Wesley's tune-books, which he highly prized. He led the singing in McKendree Church for some years. He was a most excellent Sunday-school superintendent; and no one in Nashville was considered his equal in soliciting pecuniary aid for the Church. He knew how to approach all classes, and seldom came empty away. The connection of Mr. Litton and his family with the Church was a great advantage to the rising cause of Methodism in Nashville. Mr. and Mrs. Litton both died in Christ, and left a good record; and their children honor them and the Church to which they belonged.

Among the early Methodists in Nashville, Joel M. Smith was prominent, long the Recording Steward. He was a native of North Carolina,

and was the son of a Methodist preacher. He was at one time Marshal of Middle Tennessee, and had much to do with public affairs for many years. He was remarkable for his candor; he was a strong friend, a consistent Christian, an active officer in the Church, and a stanch Methodist. Having served his generation faithfully, he departed in peace, leaving a good name, which is of more value than much riches.

Hartwell H. Brown succeeded Mr. Johnson in the station. Thomas Stringfield, as appears from the Minutes, was appointed to succeed Mr. Brown, but after the session of Conference a change was made in the appointments; Mr. Stringfield being sent to Huntsville, and Thomas Maddin to Nashville. Mr. Maddin was succeeded by Benjamin P. Sewell, Mr. Sewell by Lewis Garrett, sen. Up to this time the number of members did not increase much. The returns show only eighty-five white and thirty-eight colored members; a gain of thirteen white and two colored in four years. No doubt the ground-work of future prosperity was laid, but in point of numbers the Church barely held its own.

In the autumn of 1824, Robert Paine was appointed to the station; L. Garrett, sen., being the Presiding Elder. This was a successful year; the Minutes show the returns to be 145 white and 47 colored members. The next year Mr.

Paine was returned to the station, and Mr. Garrett to the District. There was a heavy decrease this year, there being reported only 104 whites and 51 colored. The following year, Robert Paine was placed on the District, and James W. Allen was appointed to the station. There was a small increase this year; whites 112, colored 60.

James W. Allen was a young preacher, having been admitted on trial in the autumn of 1822. There were, at this date, but few "stations" in the bounds of the Conference, and Nashville was regarded as the most important among them. Mr. Allen, however, was a very promising young minister, and sustained himself well, and was appointed to Huntsville the following year. He continued in the ministry many years, much of the time, however, in feeble health. He finally closed his life, Oct. 1, 1838, and is buried at Athens, Alabama.

Mr. Allen was no ordinary man; he was a close student, had a metaphysical mind, and was an eloquent preacher. He was a ready writer, and contributed much to the periodical literature of his times. He commanded the respect of all who knew him, whether or not they agreed with him in sentiment. He sleeps in the same cemetery with Joshua Boucher, James Rowe, and Albert G. Kelley.

James Rowe was his successor in the Nashville Station; Robert Paine, Presiding Elder. Mr. Rowe was greatly blessed in his labors: a gracious outpouring of the Spirit was realized in his congregation, and many believed and were added to the Church. He returned at the ensuing Conference 202 white and 75 colored members. The year following he was stationed in Huntsville.

Mr. Rowe was a remarkable man in some respects. His person was tall and he was stoutly built. In the pulpit he attracted attention and was listened to with interest, and he preached to the edification of his hearers. His early literary advantages were limited, yet he had genius and much natural force of character. He was the nephew of the Rev. James Faris, the famous preacher sketched in vol. ii. He spent much of his time in early life in Ohio, and had peculiar views on the subject of slavery and war. He was no abolitionist, but was perhaps, so far as he himself was concerned, anti-slavery; though on this question he was always prudent, and left every man to be fully persuaded in his own mind. He was strenuously opposed to all wars, and believed that they were sinful and should never be waged. During the late struggle between the North and the South he was, a portion of the time, in the free States. He was a minister, and too old to enlist as a

soldier, and therefore was not expected to fight; but his Northern friends became infuriated because he would not preach war sermons and urge the people on to battle. So soon as the way was open he returned to the South, where he spent the remnant of his days. After laboring for several years as a traveling preacher, he located, and established a seminary of learning at Monta Sana, about four miles from Huntsville, Alabama. Here he remained a few years, when his wife died, and he abandoned the enterprise, and devoted himself to secular pursuits, preaching, however, all the time as opportunity offered. He had great mechanical skill, and invented several kinds of machines, the most noted of which was known as "Rowe's Crusher." Two or three years since, he died in Limestone county, Alabama, and is buried in the Athens cemetery. He was eccentric to some extent, but was a good man and a sincere Christian.

James Gwin succeeded Mr. Rowe in Nashville. Robert Paine was still the Presiding Elder. The membership increased this year to 225 white and 121 colored. At the end of this year the work had so enlarged and the population had so increased, that it was necessary to add another preacher to the station. Mr. Gwin was returned, and A. L. P. Green was sent as his helper.

Mr. Green was then a young man, just entering upon the sixth year of his ministry. He had traveled five years in the Huntsville District, and was now stationed in a city for the first time. Two or three appointments had been added to the Church on Spring street.

College Hill became a place of interest. Mr. Gwin had made a good impression on several of the prominent citizens of that vicinity, and a goodly number had been converted and added to the Church. Among these, Jolly, James, and Jesse Parish, three brothers, are names worthy of record. And then those devout sisters, Mrs. Groomes and "Mother Hughes," as she was familiarly called, will never be forgotten by those who lived in those times on College Hill. They were zealous, happy Christians, having the full confidence of all who knew them.

Preaching was established and a Church organized in a small log cabin on Front street. Besides, "New Hope," a small framed house two and a half miles from Nashville, on the Gallatin road, was a preaching-place. Here the Weakleys, the Vaughns, the Maxeys, and others held their membership. Mr. William Maxey, the father of the late John Maxey, M.D., and of P. W. Maxey, Esq., long lived in the vicinity of New Hope. His house was the home of the ministers of Christ, and was a favorite stopping-place with Bishop

Asbury and Bishop McKendree. Most of the family have passed away; those who remain are firm in their adherence to the Methodist Church. A granddaughter of William Maxey, daughter of P. W. Maxey, was recently married to the Rev. J. W. Hill, of the Tennessee Conference.

Another appointment added to the station about this time was the Nashville Camp-ground, some five miles west of the city, and near the Charlotte road, in what is known as "Robertson's Bend." Another still was the African Church, situated not far from the Sulphur Spring: here there was erected, for the colored people, a commodious brick house, that was thronged with anxious hearers from Sabbath to Sabbath.

The reader will see that this was work enough for two men, yet with the aid of local preachers the field was well cultivated, and a rich harvest was gathered into the garner of the Lord from among both the white and colored people. The returns at the next Conference were, whites, 392; colored, 283.

Mr. Gwin's health, in a measure, failed, and he was made supernumerary, and John M. Holland and A. L. P. Green were appointed as the effective pastors of the station. Mr. Holland was then in his full strength, and he, with Messrs. Green and Gwin, made a strong force. Under

their labors the Church was built up, and the numbers slightly increased. The statistics show 402 whites, 305 colored. At the close of this year Mr. Green was married to Miss Mary Ann Elliston, daughter of John Elliston, deceased, and great-niece of J. T. Elliston. Mrs. Green still lives, having reared her family, and having seen ~~them~~ all converted, and heard her youngest son, William M., preach the gospel of Christ, and seen him occupy a good position in the Conference.

John M. Holland deserves a prominent and permanent record in the history of our Church. He was born in Williamson county, Tenn., about the year 1803 or 1804. His family was respectable, and his early advantages were better than were enjoyed by the mass of young men of that day; yet he could not be said to have had an extensive or thorough education. He had a well-balanced mind, and gave early indications that he was destined to take a prominent place in society. He was converted in early life, and, in the autumn of 1822, when he was about nineteen or twenty years of age, was admitted into the traveling connection on trial. For twenty years he was a fervent, devoted minister of Christ, preaching the gospel within the bounds of the Tennessee, Mississippi, and Memphis Conferences.

The following is a list of Mr. Holland's appoint-

ments during the successive years of his ministry:—In 1823, he was appointed to Richland; in 1824, to Bedford; in 1825 and 1826, to Huntsville; in 1827, to Dixon; in 1828, to the Nashville Circuit. In 1829 and 1830, he was Presiding Elder on the Cumberland District. In 1831, he was appointed to Nashville. In 1832, he was Presiding Elder of the Forked Deer District; in 1833, 1834, and 1835, of the Memphis District; in 1836, of the Florence District. In 1837, he was Agent for the Lagrange College. In 1838, he was Presiding Elder of the Holly Springs District, in Mississippi; in 1839, was Agent for the Holly Springs University; and, in 1840, was Presiding Elder of the Memphis District.

Few men combined so many elements necessary to constitute an able preacher as did Mr. Holland. His person was attractive. He was about five feet ten inches in height, slender, but very erect and elastic; his face was smooth and his complexion ruddy; his hair dark and eyes black; his features well formed, and his countenance open and very pleasant. His manner in the pulpit was easy and graceful—no affectation—no attempt at display. His voice was full, clear, musical; his articulation was distinct, and his pronunciation in accordance with the best standards. His style was chaste, and his words well

chosen. His mind was logical, and his expositions of the Scriptures clear and satisfying. His sermons were well matured, and delivered with earnestness and power; and they seldom failed to produce conviction in the minds of his hearers. He sometimes exhibited deep pathos, and many of his appeals were strikingly eloquent. His doctrinal views were strictly in accordance with the accredited standards of his Church, and he showed excellent judgment in adapting his subjects to the circumstances of his congregation. It was not uncommon for his whole audience to be sensibly moved under his preaching.

The author well remembers one scene with which he was connected, that produced a remarkable sensation—it was during the session of the Annual Conference. He was preaching in the afternoon of a week-day. The congregation was large, but no extraordinary excitement prevailed. He was explaining the nature of saving faith, and describing the manner of the penitent's approach to Christ. An intelligent gentleman, who was inquiring for the way of salvation, followed him in his course of thought, till he was brought to the point of believing, and suddenly embraced Christ, and, rising to his feet, exclaimed, "I have found him—I have found him." His joy was full; and the preacher and all the Christians in the audience rejoiced that the prodigal had returned,

a penitent, to his Father's house. The effect on the congregation was overwhelming.*

Mr. Holland was an indefatigable laborer—nothing was suffered to divert him from his work. In the city and on the frontier, he was always found at his post, the faithful and earnest preacher, and the ever-watchful, diligent, and devoted pastor.

At the end of his fourth year in the ministry, he was happily married to a pious and intelligent young lady of Huntsville, Ala. Mr. Holland inherited a small estate, and his wife also possessed some property. The two little fortunes, united, placed him and his family in comfortable circumstances, so that, notwithstanding the meagerness of ministerial support in his day, he was enabled to prosecute the work of an itinerant without embarrassment. He was an itinerant indeed. In the Cumberland Mountains, in the Valley of Middle Tennessee, along the margin of the Tennessee River, in North Alabama, through the western portion of his native State, as far as the banks of the Mississippi, and as far south as the waters of the Yalabusha, this eminent servant of Christ proclaimed, in eloquent strains, the tidings of salvation, and was instrumental in bringing many souls to God.

* The Conference was at Lebanon, Tennessee; the convert was Albert H. Wynn, Esq.

He was, however, not free from misfortune. In an evil hour, he was induced by friends—honest, well-disposed friends—to embark his little fortune in speculation. The fine country of the Chickasaws and Choctaws had been purchased by the government. North Mississippi came into market; the tide of speculation ran high; men were pouring into the country, like miners into newly-discovered gold regions; the door to fortune seemed open, and Mr. Holland was persuaded to enter. His plans were laid; his means invested; his credit extended. The revulsion of 1837 came, and he was wrecked in his finances. His means were all swallowed up, and he was left to struggle with the world under a cloud. Still, he maintained his integrity, and prosecuted his work till the year 1841, when he fell asleep in Jesus in the prime and vigor of his manhood.

His last appointment, as already stated, was on the Memphis District. Depressed by his pecuniary embarrassments, he went to his field, resolved, by God's help, to continue to the end. During the latter part of the summer of 1841, while on a remote portion of the District, he fell sick, and was conveyed to the town of Bolivar, where, on the 13th of August, he resigned his spirit into the hands of God. He died from home; died at his post; died giving glory to

God. His remains were interred in the place in which he died. His last work was performed at a quarterly-meeting, in preaching the gospel, and discharging the duties of a Presiding Elder.

Having known him well and known him long, the author's impartial judgment is that but few ministers in the South-west have surpassed John M. Holland in ability, zeal, and usefulness. His memory is precious to thousands.

In the revival the preceding year, Samuel M. Kingston, an Irishman but recently from his native land, was converted, and at the proper time was licensed to preach, and recommended to the Annual Conference, and admitted on trial. The Conference was held at Paris, Tennessee, in the autumn of 1831, and Lorenzo D. Overall and John B. McFerrin were appointed to the station, James Gwin, supernumerary.

The Lord crowned the labors of his servants this year with great success. There was a gracious revival of religion, and many were added to the Church. The interest began during the summer, and increased till the time of the camp meeting, when God poured out his Spirit in a glorious manner; over one hundred professed justifying faith at this meeting. At the close of the camp-meeting, services were resumed at the church in the city, and progressed, without much abatement, for several months. At the

next meeting of the Conference, the returns showed 550 white and 330 colored members. Many of the most substantial citizens were brought into the Church during this revival.

At the camp-meeting, the congregation was favored with the presence and labors of the Rev. E. Stevenson, afterward Book Agent at Nashville, and the Rev. N. G. Berryman. Mr. Stevenson's sermon, on Sunday, was one of great power, and produced a profound sensation.

While the meeting progressed in the city, in addition to the labors of the resident and visiting brethren, the Rev. Littleton Fowler rendered valuable service.

The Presbyterian Church, about the beginning of this Conference year, lost their pastor, the Rev. Dr. Jennings, who died, after a protracted life as a useful minister. Soon after his death, their house of worship was accidentally destroyed by fire. Having neither church nor pastor, many of the congregation were regular worshipers at the Methodist Church, among whom were the Rev. Dr. Philip Lindsley and the Rev. O. B. Hayes.

The Rev. Lorenzo D. Overall, with whom the author labored in this work, was a man of fine talents and deep piety. His personal appearance was attractive : he was tall and well proportioned ; neat in his person and apparel, and very modest

and unpretending. He was an indefatigable student, and had a well-disciplined mind. Not being very demonstrative, he was not properly appreciated on first acquaintance, but he grew in one's esteem as he became better known. His greatest trouble was in contending against temptations to unbelief. His mind was of a metaphysical cast, and he was fond of dealing in abstractions, and hence Satan assaulted his faith and strove to upset his belief in the divine authority of the Scriptures. Hence he had many a sharp conflict, but he always triumphed; but still he complained of a want of full consciousness at all times that Christianity was a verity. In his last sickness, his victory was triumphant; he had most extraordinary manifestations of the power of saving grace, and spoke in raptures of the truth of the Christian religion, and of his personal experience of the love of God. He exclaimed just before his death, "It won't do! *It won't do!*" "What won't do?" inquired a friend. "Religion without the Spirit of God will not do," he answered.

"There is a glorious reality in experimental religion, the love of God shed abroad in the heart by the Holy Ghost given to us." In these delightful transports he passed from the body into the presence of Him who is love, and where he enjoys the fullness of bliss.

Mr. Overall was not married, but, by some "peculiar turn of mind, he resolved to retire from the pastoral work and devote himself to traveling and preaching at such places as he might select; not that he disapproved in the slightest degree of the economy of the Church—nay, he greatly admired the itinerant plan; but having means, and feeling a desire to extend his information, he retired from the Conference and made a tour South. On his return he preached with more than usual power. The week before he was taken with his last sickness, he preached four sermons at Wilkes's Camp-meeting, ten miles south of Columbia. These sermons were delivered with much pathos, and produced a deep impression on the vast multitudes who were present on that interesting occasion. He died in Columbia, and his body sleeps on the margin of Duck River, awaiting the resurrection of the just.

The following notice of his death, written by the Rev. Thomas Maddin, appeared in the *Western Methodist* of September 12, 1834. The author offers no apology for copying the whole letter:

REV. LORENZO D. OVERALL.

"COLUMBIA, September 3, 1834.

"MESSRS. EDITORS:—It becomes my painful duty to announce to you the death of our be-

loved brother, Rev. Lorenzo Dow Overall. He died in this town on the 28th ult., at eight o'clock P.M., of bilious fever, at the house of P. Nelson, Esq. The comforts of that gospel he so often preached to others, sustained him in his last moments, when his redeemed and sanctified spirit, clad in the garments of salvation, took its flight to fairer worlds on high.

“Brother Overall appeared to have some premonition of his death; from the commencement of his affliction he said to his attending friends he never could recover, though the symptoms at first were by no means alarming. I was called upon to pray with him, which I did, and urged my petition at the throne of mercy for his recovery, after which he observed, ‘Though I said amen to your prayer for my recovery, I said it without thought; my mind leads me onward; I do not expect to recover; I desire to depart and be with Christ, which is far better.’

“He spoke beautifully about his ministerial life, the disinterestedness with which he entered upon and continued his ministerial labors, that view of honesty that characterized his whole life, a single eye to win souls to Christ and secure his own salvation by obeying the will of God. He adverted to the care taken of his early years by his pious parents, in training him up in the way in which he should go. Many expressions fell

from his lips that are treasured up in the memory of his brethren and friends, the recollection of which will be to them a cordial in times of trouble and affliction. As he verged toward the spirit land, his sky became clearer and brighter, his hope stronger and stronger, until the last wave of affliction extinguished the vital spark; when, with the greatest possible composure, with a serene and heavenly countenance, he went asleep in Jesus. Of his precious remains we might well say,

Ah, lovely appearance of death,
What sight upon earth is so fair!

“Long will my recollection linger upon his death scene. Long will I remember those mingled emotions of sympathy and joy, in contemplating the departure of this watchman from the walls, this rendering up the commission of ambassadorship, this going home of God’s servant from labor to reward. In my imagination I followed the verging spirit as it was leaving the house of clay, when the soul for the last time looked out of those ‘lack-luster’ windows, and prepared to take a long adieu of its tenement of clay, in cool resignation waiting the driving up of the chariot to convey it to the better land, to ‘the house not made with hands, eternal in the heavens;’ for him angels waited, and to him doubtless it is said,

Servant of Christ, well done,
Rest from thy loved employ,
The battle's fought, the victory's won,
Enter thy Master's joy.

“Brother Overall was born July 18th, 1803, was convicted of his lost estate at Windrow's Camp-meeting, 1821, in that great revival under the Rev. Sterling C. Brown (now in heaven), whose giant soul scattered salvation, through his indefatigable labors, all over these lands. Young L. D. Overall, after traveling to this place on foot, about twenty miles, was then and there literally struck to the ground under conviction, and for two whole days and nights neither ate nor slept, crying for mercy. From this meeting he went home with a bleeding heart, still inquiring, ‘What must I do to be saved?’ About two weeks after, with fifteen of his unconverted associates, he left home for a Cumberland Presbyterian camp-meeting, eight miles from Murfreesboro, at which place he, with fourteen of his companions, obtained the pearl of great price. It was not long before our young brother was moved by the Holy Spirit to call sinners to repentance. It was ‘like fire shut up in his bones;’ nor could he rest until he broke from the scenes of his boyhood. With the silver trumpet of the gospel, he mounted the walls of Zion and filled it with the sound of salvation. O, how delightful to hear the thrilling

bursts of divine inspiration from the heaven-commissioned youth, the burning fervor of whose zeal tells that his heart is warm to win souls to Christ, that communicates itself as sacred electricity, and is seen in the joyful countenances and brim-full eyes of his attentive hearers; whilst ever and anon 'the groans of the wounded are heard in the blast,' the sure external evidence that he has done the will of God! With these feelings and exercises, young Overall entered upon his ministerial life, at the age of twenty. He was licensed to preach at the District Conference for Nashville District, held in this place in 1823. It is worthy of remark that here he commenced and here he closed his ministerial labors, and perhaps was not in Columbia more than half a dozen times in the interim. From this he was recommended to the Tennessee Annual Conference as a suitable person to travel, in the bounds of which he has labored for eleven years, as a traveling preacher, upon the following circuits and stations—viz., in 1823, Smith's Fork Circuit; 1824, Obion; 1825, Hatchie; 1826, Stone's River; 1827, Richland; 1828, Madison; 1829 and 1830, Courtland Station; 1831, Florence; 1832, Nashville; 1833, Huntsville; at the close of this year he located at the Pulaski Conference, and has since traveled and preached extensively in the States of Tennessee, Alabama, and Mississippi. Thus for the last

twelve years our beloved brother has been a faithful minister in the Methodist Episcopal Church, whose doctrines and discipline were his delight, and to sustain which he made every necessary sacrifice of time, home, friends, health, ease, and money, and with an uncompromising perseverance he urged his onward course.

“In what relation soever we view our beloved brother, we find him to have been a person of no ordinary character. As a gentleman, he possessed those unassuming, bland, and dignified manners which made him the delight of every circle in which he moved. His retiring modesty, and humble views of himself, caused him often to remain unnoticed, until brought forward by those who were well acquainted with him to occupy the stand to which his virtues and talents entitled him. He was slow in forming his friendships, but, when formed, was unwavering and indissoluble in his attachments. He was distinguished for honesty and sincerity of heart, that regulated both his words and actions; his expressions of friendship were not unmeaning and fulsome expressions of the sycophant, that congeal upon the lip and disappoint the unwary expectant, but the sentiments of a true and undisguised heart.

“As a Christian, sincere and honest at heart, he engaged in his religious history with the purest motives, and followed it up with care and con-

stancy. Always satisfied in his own mind with his relation to God, he kept the candle burning in his own bosom, and seldom made a loud profession of his own experience. His piety was not of that morose cast that would render it repulsive, as though religion had a tendency to crush and crucify all those generous passions and noble exercises of the human heart, nor of that enthusiastic character which is always fluctuating with the sunshine or shade of religious excitement or worldly circumstances, but clear, consistent and substantial; not identified with the evanescent scenes of human frailty, but the clear sunbeam of heavenly inspiration, that governs, warms, animates, and sublimates the inner man of the heart.

“As a minister of the gospel, he was clear in his call, sound in the faith, diligent in his duties, obedient to his superiors in office, and useful in his ministrations, in establishing the Church, and winning souls to Christ. Possessing a good English education, united with intense study, extensive traveling, and close observation, he had opportunities of information and improvement as a minister which could not be obtained in any other way. His talents were of no ordinary grade. True, we did not discover in him the fickleness of fancy, the scintillations of wit and humor, nor the burning sallies of satire; but his

efforts were the close, thoughtful, calculating deduction of a profound mind. I refer to the many sermons we have heard from his lips; sermons that would have been heard with interest in any pulpit in Europe or America; sermons that would do honor to the head or heart of any man.

“Brother Overall intended to purchase some desirable spot he might call home, there to spend the remainder of his days; Heaven, however, saw fit to disappoint his expectations in this anticipated good, but gave him an infinitely more valuable possession in the heavenly inheritance, and now upon some delightful spot in the heavenly Canaan he rests from cares and business free, whether upon the glory-lit hills, or in the flowery plains; whether upon the stream that gladdens the city, or under life’s fair tree; whether near or more distant from the resplendent throne of the great I AM, heaven’s grand center, or ultimately enjoying the whole, we pretend not to say; but this one thing delights our contemplative minds, that his location is infinitely superior and more desirable than the most favored situation upon the broad surface of this sin-defiled world.

“Let me die the death of the righteous, and let my last end be like his.

“Very affectionately,

“T. M*****.”

Mr. Overall requested that the Rev. Robert Paine should preach a funeral discourse at the approaching Conference, from the text, "For I am not ashamed of the gospel of Christ," etc.; and sent a message to his brethren. The sermon was preached at Lebanon, November, 1834, the Conference in a body being present. The sermon was, perhaps, the greatest effort of the preacher's life; the house was filled with the glory of God, and the congregation was overwhelmed with the presence and power of the Spirit.

The year following, Alexander L. P. Green and Pleasant B. Robinson were appointed to the station, and James Gwin to the African Mission in Nashville and vicinity. The glorious work went on, and abundant success crowned the labors of his servants; 780 white members were returned, and 810 colored. Mr. Robinson, the co-laborer of Mr. Green, was an indefatigable worker, and was a true yoke-fellow of his colleague. Mr. Gwin had almost unlimited influence with the colored people, and accomplished much good among them. Mr. Robinson was sent the next year to Huntsville, Alabama, where he had a large success. He married, studied medicine, located, and practiced his profession for many years. His zeal never abated; he was constant in ministerial toil, as far as his practice would permit, and he maintained an unsullied reputation. He, however,

was never satisfied till he reëntered the traveling connection, which he did before his death. The following is the official record of his death :

“Pleasant B. Robinson, M.D., left the militant for the triumphant Church, Oct. 2, 1861, at his home in Huntsville, Ala. He entered the traveling connection in 1827, in the Tennessee Conference; was ordained deacon by Bishop Roberts, 1829, and elder by the same Bishop, 1831, and located in 1837. During these ten years he filled the Tuscumbia, Athens, Nashville, and Huntsville Stations, in all of which he was greatly beloved and extensively useful. He was reādmittēd in 1856; filled the Huntsville African Mission for several years, after which he was stationed in West Huntsville, at which post he fell. Dr. Robinson was ardent, zealous, and deeply pious, and his first conflicts proved him a man of valor. He was willing to serve at any post to which he might be appointed by the authorities of the Church, and was often found in the thickest of the fight. Well did he sustain the positions assigned him, and often was he seen carrying off the spoils of the well-fought field. He was truly a good preacher; his mind was strong, vigorous, and active; his preaching was distinguished by good sense, a rich flow of thought, fervent zeal, pure piety, and deep pathos. His success as a preacher was very extensive, and many were the

seals to his ministry. He was always acceptable, popular, and useful, wherever he labored. In the altar he had few superiors, and his willing mind entered largely and successfully into this department of the work. Many of his converts have gone before him to the better world, and many still remain to mourn their loss in his departure. He was a martyr to his Master's work. Having an iron constitution, he feared no labor or exposure. Despite the caution of his friends, he labored on, fearing no evil consequences.

“At a late revival in West Huntsville Station, he was found continually employed often to the late hours of the night, in the crowded church, inhaling a heated and impure atmosphere, excited in body and mind to the highest point. In this condition he was called upon, as a physician, to visit a patient some miles from the city. The cold air of the midnight hour checked perspiration, and induced a chill, from the effects of which he never recovered. He was connected with the M. E. Church, in Huntsville, Ala., for many years, and shared largely in the labors that gave it stability and prosperity. He had its interests at heart, and spared neither labor nor sacrifice in promoting its prosperity. No heart felt more deeply than his for that Church, and no one ever labored more unselfishly for its good. The poor, the afflicted, and the almost uncared for, found in

him a sympathizing friend, an attentive physician, and pious minister of grace.

“The last days of our beloved brother were days of great peace. He remarked to the writer, who visited him on his way to Conference, when asked what he should tell his brethren when his name was called at Conference, ‘All is peace; my conversion was clear as light, my call to the ministry was no less clear. I have tried to do my duty to God: he has greatly blessed my ministry, and now all is peace. At times my feelings are so ecstatic that, from the feebleness of my body, I am incapable of giving them utterance.’ In this frame of mind he continued, until his spirit took its flight to the skies.”

CHAPTER III.

Methodism in Nashville (*continued*)—McKendree Church erected—Bishop McKendree's last sermon delivered from its pulpit—Jno. N. Maffitt—*Western Methodist—Christian Advocate*, Thos. Stringfield, editor—Messrs. Pitts, Alexander, and Moody—F. G. Ferguson, McFerrin, and Jones—Robert L. Andrews—College Hill Church—Andrew, Mulberry, and Elm street—Simpson Shepherd—Green and Winbourne, Green and Sawrie, McFerrin and Yarbrough, Hanner, Sherrill, Wilkes, Thos. W. Randle, J. B. Walker, Neely, Riggs, M. Clark—1844 to 1854—Publishing House—Progress till 1860—Bishop Soule—War disasters—Progress since the war—Origin of Sunday-schools—S. Ament, T. Maddin—Present condition.

THE Conference in 1833 was held at Pulaski. The Rev. Thos. L. Douglass was placed on the Nashville District, and F. E. Pitts, Daniel F. Alexander, and Samuel S. Moody were appointed to the station; Nashville African Mission, James Gwin.

Mr. Pitts was in the full tide of his popularity, and the two young men with him were regarded as very promising. The church on Spring street had been too small for two or three years for the

growing congregation in the heart of the city. In the autumn of 1832, a new edifice was projected, while Messrs. Overall and McFerrin were in the station. During the next year, the building was completed, under the pastoral supervision of Messrs. Green and Robinson. And now the new preachers were ready to occupy the new and spacious building. It was determined to call the church McKendree, in honor of Bishop McKendree, which name it bears till this day. The lot of ground was selected with great care, and was well chosen. Spring street was then almost entirely built up with family residences, and while the location was central, it was quiet, being free from the noise of drays and wagons as they thronged the more business portions of the city.

Bishop McKendree preached several times in the church, and delivered his last public discourse from its pulpit. About the time the McKendree Church was opened, the Rev. John Newland Maffitt visited Nashville and preached a series of revival sermons: the result was, many were added to the Church.

Toward the close of this year, 1833, the Rev. L. Garrett, sen., and Mr. Maffitt began the publication of a weekly paper, called the *Western Methodist*. This paper was issued from Nashville, and was a popular and well-sustained religious journal. Mr. Maffitt, after some months, transferred his

interest in the paper to Mr. Garrett, who became the sole proprietor, publisher, and editor. In his editorial labors he was aided first and last by Mr. Forbes, a writer of rare gifts, and the Rev. John W. Hanner. Mr. Garrett proposed to sell the paper and office to the General Conference of the Methodist Episcopal Church. The General Conference, which convened at Cincinnati in 1836, appointed a committee who were authorized to consummate the trade, changed the name of the paper to that of the *South-western Christian Advocate*, and elected the Rev. Thomas Stringfield the editor. Thus was introduced in Nashville a publication which resulted finally in the establishment of the Southern Methodist Publishing House within its limits.

Mr. Maffitt preached many sermons in Nashville, and made the city the place of his residence for some years. He was a minister of extraordinary gifts. An Irishman by birth and education, he had all the vivacity of his countrymen, and was a master of elocution. His power over the multitudes was wonderful, affecting all classes; and wherever he went he gathered many into the Church. Mr. Maffitt was low of stature, but well proportioned and compactly built, with great power of endurance. He was remarkable for his neatness of person and apparel. He was eccentric, and oftentimes exhibited a want of discretion.

There was a child-like simplicity in his manners that frequently ran into undue familiarity and unministerial dignity and propriety. These things marred his usefulness, and gave his enemies the advantage of him; hence he was bitterly persecuted, and encountered many sore trials; yet, after all, Mr. Maffitt gave evidence of sincerity as a Christian; and with all his infirmities his motives were obviously pure, and doubtless he made good his retreat from life's conflicts.

He surely ranked among the first class of pulpit orators in his day; not so much for strength as for beauty and perfection of elocution. He had many seals to his ministry, and made many warm friends as well as bitter enemies. He died at Mobile, Alabama, a few years ago, and was mourned by thousands who had been blessed by his ministry.

Mr. Pitts and his colleagues were all popular and useful; yet there was a decrease in the membership; the returns showing 605 white and 450 colored. Among the whites the declension may be accounted for in several ways. 1. In a new and growing city there is always a floating population; this class sometimes swell and then decrease the membership of any Church. 2. In revivals there are always stony-ground hearers, who soon fall away and become unfruitful. 3. Sometimes it happens that Church registers are

incorrectly kept, and when subjected to close revision the true numbers are smaller than was anticipated or previously reported. Among the colored people, Mr. Gwin had, the year previous, in his charge the African Church at Nashville and in the vicinity; now he only served those in the city.

Mr. Alexander was a tall, fine-looking, and very promising young man; he afterward transferred to the Alabama Conference, and served the Church in Columbus, Mississippi, where he married. He located soon afterward, studied medicine, practiced his profession for several years, and died. He was the brother of the Rev. Robert Alexander, D.D., a pioneer missionary in Texas, where he still lives, in the confidence and affection of the people.

Samuel S. Moody long lived to honor God and serve the Church. The following official memoir we copy from the Annual Minutes :

“Samuel S. Moody was born in Powhatan county, Va., May 1, 1810; professed religion in Henry county, Tenn., at Chapel Hill, four miles from Paris, in the fall of 1828. Three months previous to this event he became the subject of awakening grace, and united himself, as a seeker of religion, to the M. E. Church. This event he regarded as one of the most important acts of his early religious history, and has left on record, in his

diary, the following interesting item: 'I would say, as my last advice to all truly awakened persons, Join the Church of God as soon as circumstances will permit;' advice not only approving the policy of our Church, but demonstrating its great utility in the experience of thousands. In the fall of 1850, Brother Moody was recommended by the Quarterly Conference of Sandy Circuit, to the Tennessee Annual Conference, to be received on trial in the traveling connection; and, as he records, 'to my astonishment I was received and appointed to the Wesley Circuit.'

"In 1831, he was appointed to the Lebanon Circuit; in 1832, to the Sandy Circuit; in 1833, Nashville Station; in 1834, Memphis Station; in 1835, Florence Station; in 1836, to Montgomery Circuit; in 1837 and 1838, to Lebanon District; in 1839 and 1840, to Murfreesboro District; in 1841, at the earnest solicitation of Bishop Waugh, he was transferred to the Memphis Conference, and appointed to Jackson District; in 1842, to Memphis Station; in 1843, to Jackson Station. In 1844, he was transferred back to the Tennessee Conference, and appointed to Murfreesboro Station; in 1845, 1846, and 1847, to Huntsville District; in 1848, to Nashville District. On this work his health failed, so that he thought it prudent to desist for awhile from the labor of the regular work; but submitting his case to his more

experienced brethren, he was induced to take light work, and was appointed, in 1849, to Athens Station; in 1850, to Florence Station. Here he records the following melancholy fact: 'At the close of this year, I was compelled to ask to be stricken from the effective list. I have traveled twenty-one years, and feel that I have been a very unprofitable servant.'

"Through all these years of labor and travel, our dear brother experienced those vicissitudes incident to the life of Methodist traveling preachers. Often, in early life, they find a crisis in their history, which, when successfully passed, learns them 'to endure hardness as a good soldier.' A period of this kind occurred early in the first year of Brother Moody's ministry, where he found, by contrast with the comforts and ease of his paternal home, that the life of a young itinerant Methodist preacher was far from being spent in an earthly paradise. Hungry, cold, wet with the falling rain, sitting on his horse, after having rode many miles, and preached to a cold and hard-hearted congregation, who gave him neither friendly salutation, food, nor shelter, he felt like deserting a work for which he felt he had neither adaptation nor encouragement. In this tempest of emotion, his mind balancing between riding ten miles, in the rain, toward his next appointment, where he might be as coldly received as at

the one he had just filled, and his father's house, where he would find warm hearts, cheerful faces, and 'enough and to spare,' reason, conscience, piety, and perhaps a sense of duty, preponderated in favor of one more trial, and so urged his way to the hospitable home of Dr. Dunn, of whose family Brother Moody records the following: 'A man of wealth and hospitality, whose family were among the best friends I ever found in this selfish world. After a good meeting the next day, I took courage, blessed God, and went on.' Now, fully over the shoals, and out at sea, our brother moves on without the slightest difficulty on that subject ever after.

"Brother Moody was among the most pious and popular ministers of our Conference; wherever Providence cast his lot he moved as an angel of light and love. His calm spirit, meek deportment, and benignant conversation, always opened a way to the inward warm affections and confidence of all who knew him. Perhaps no man of our Conference was more universally beloved; indeed, the virtues of this holy man will live in the memories of thousands as long as life shall last: he never had an enemy; our Church has seldom produced so pure a specimen of our holy religion. His very appearance, his calm and heavenly countenance, clothed, as it was at all times, with gentleness and love, disarmed all op-

position. When he rose in the pulpit, before he uttered a word, saint and sinner united in believing that 'he was a man sent of God.' In business life, in the social circle, around the domestic hearthstone, the purity of religion never ceased to shine. For many years he was the subject of much bodily affliction; his pale face and his hectic cough often called for and received the sympathy of his brethren, regarding them as sure indications of a speedy exit from our midst; but God, in goodness to the Church and to his family, kept him a long time in sight of heaven before he called him home. After years of wasting affliction, in which he had many sudden and alarming attacks, and from which his recovery was an astonishment to his family and friends, his wasted and worn body at last yielded to the invasion of the grim messenger, and calmly and gently met the foe: here his faith and confidence became stronger as his body became weaker, and his Christian graces shone with supernal beauty. The holy eloquence of this dying saint even exceeded in confidence, comfort, and hope, the even and uniform tenor of his previous piety, until, wound up to visions of rapture and joy, he cried out in ecstasy, 'Tis the hope, the blessed hope, which Jesus' grace has given!' After giving the expressions of his piety in terms of confidence and love, followed by many exhortations and much

advice to his many friends and family, as well as his faithful domestics, he cried out, 'O, the hope of a blessed immortality!'

"At length, finding his end at hand, he called his family to his bedside to give them his last exhortation; but sinking fast, he called for water, to enable him the more readily to speak; but no—the mournful group waited, but no word was uttered, no voice was heard, neither text nor sermon came; the Master called, the chariot was in waiting, the spirit fled, all was silence, and naught was left of this gifted, pure, and devoted minister of God, but the lifeless form of the beloved Moody upon his bed of death. Many interesting expressions of happiness and comfort were uttered by him to his family and friends, which will be long preserved as jewels of heavenly brightness in the casket of memory; and the older members of this Conference will long cherish the memory of his many virtues, and class him among the brightest, and best, and most beloved of its members. He departed this life on the 5th day of May, 1863. The funeral sermon of our beloved brother was preached by Dr. McFerrin, on the 7th, to a large and sympathizing audience, from Matt. xxv. 23."

Mr. Moody was married, at the proper age, to Miss Cannon, of Shelbyville, Tenn. His mantle has fallen on his son, who has been for several years a worthy member of the Tennessee Confer-

ence, and this year (1872) has been appointed to the work on the Pacific coast.

At the next meeting of the Annual Conference, the station was divided and made two charges instead of one, among the whites. Mr. Pitts was returned to McKendree, and F. G. Ferguson was appointed to College Hill. During this year there was a call for missionaries for South America. Mr. Pitts volunteered for that important work, and spent a year in planting the standard of the gospel in Buenos Ayres and neighboring cities. It is to be regretted that the Methodist Episcopal Church (North) failed to give the South due credit in the matter. Mr. Pitts was the pioneer missionary in South America.

In the membership there was a great decrease in numbers this year. The statistics show, Nashville (which was McKendree), 230; College Hill, 96; African Mission, 616.

The Rev. Frederick G. Ferguson was converted near Courtland, Ala., and was admitted on trial in the autumn of 1829, and continued a faithful, useful, and popular preacher in the Tennessee Conference for many years, when he was transferred to the Alabama Conference. The Annual Minutes say:

“Frederick G. Ferguson was born in Spartanburg District, S. C., April 4, 1809; converted at Mountain Spring Camp-ground, in Lawrence coun-

ty, Ala., July 28, 1828. He was licensed to exhort Jan. 8, 1829, and in the fall of the same year was licensed to preach, and recommended to the Tennessee Annual Conference held at Huntsville, where he was admitted on trial and appointed to the Lawrence Circuit. He filled various appointments in that Conference, one of which was among the Cherokee Indians, with acceptability and usefulness to the Church. He was transferred to the Alabama Conference, and after several years spent as Principal of the Macon Female Institute, he entered upon the regular work of the itinerancy, traveling extensively, and laboring with great zeal and fidelity. His last appointment was the Montgomery District, which he filled with his usual diligence and earnestness, caring for and watching over the interests of the Church. The cause of God lay near his heart; the wants of the poor called forth his active efforts for their relief, and the claims of his country always met a ready and cheerful response. His piety and his patriotism were indissolubly connected, and for both Church and country he was always ready to give his labor, to pray, to suffer, and to die. Returning from a quarterly-meeting on the 31st of August last, he was taken violently ill with congestion, and after suffering greatly for four days he slept in Jesus, and went home to heaven. When told that he must die, and asked how he felt, he replied in

stantly, 'Sweet peace!' 'Blessed Jesus!' 'O sing to me of heaven, when I am called to die!' His entire illness was a continued triumph, and though toward the close his mind wandered, it was still on his work. He called sinners to come to Christ; he went through the invitation to the Lord's table, or repeated some lines of the sweet songs wherewith he had so often cheered and enlivened the people he served. He honored God in his life, and was honored of him in his dying hour."

The next year the two charges were again consolidated, and J. B. McFerrin and Reuben Jones were appointed to the station; L. Garrett, supernumerary; and James Gwin to the African Mission. Thomas L. Douglass was the Presiding Elder. For some reason the African Mission this year stood in connection with the Cumberland District. The station barely held its own in numbers, there being 308 returned; among the colored there were reported 710, being an increase of nearly one hundred. The membership seemed to be well settled, and the spiritual condition healthy, though there was no particular advance perceivable.

Mr. Jones, the junior preacher, was a young man of solid piety and respectable attainments. He was modest, yea timid, but he was esteemed by the congregations. He was subsequently trans-

ferred to the Virginia Conference, where he united with the Baptist Church. He continues a minister of that denomination, having charge of two Churches in the vicinity of Norfolk. Mr. Jones is yet ardently attached to the Methodists.

At the session of the Conference in the autumn of 1836, the Rev. F. E. Pitts was appointed Presiding Elder, and the Rev. Robert L. Andrews to the station; Thomas L. Douglass, supernumerary; James Gwin, Superintendent of the African Missions in Nashville and vicinity; Thomas Stringfield, Editor of the *South-western Christian Advocate*. This was a year of great affliction to the Church, owing to personal difficulties among some prominent members. The result was that Mr. Andrews, the preacher in charge, had many sore conflicts, and saw but little fruit of his toil. There was no increase in the number of the white members, but a decrease, the statistics showing only 278. Mr. Andrews was a faithful man and a good minister of Christ, but the elements were unfavorable for revival influence; yet, like breaking up the fallow ground, or subsoiling the field, an honest administration of discipline prepares the soil for more abundant crops.

Robert L. Andrews was brought up in Williamson county, Tennessee, and was connected with a large and reputable family. He professed saving faith in the morning of life, and was admitted

on trial in the Tennessee Conference in 1829. He made rapid improvement, and soon rose to position in the Church. He filled many important and responsible stations in the Tennessee and Memphis Conferences. On the circuit, in the city station, on the District as Presiding Elder, everywhere he was useful and beloved. His person was agreeable, his manners gentle, his spirit kind, his disposition amiable, and his piety deep and uniform. He reared a large family, and had around him an abundance of worldly goods, but was stripped of nearly all during the progress of the dreadful war. In the winter of 1864, he removed his family to a more quiet location, in Mississippi, and here he found rest; for, during the year 1865, he fell asleep in Jesus, after thirty-five years' faithful toil as a minister of Christ. The name of Robert L. Andrews is cherished by hundreds who remember his labors with pleasure.

It will be seen that Mr. Andrews had no colleague. The place of worship on Front street had become dilapidated, and too small to accommodate the congregation. It was therefore resolved to select a lot and erect a church on College Hill. This purpose was carried out the ensuing year, and a comfortable house was built on the corner of Market and Franklin streets. The deed was made by James Gray to Nicholas Gordon and others, trustees. Here the College Hill congregation wor-

shipped for ten years, when it was resolved to build a larger and more commodious house. Accordingly, in 1847, Joseph T. Elliston conveyed to Isaac Paul and others seventy-two feet fronting on Franklin street, whereon was erected Andrew Church, so named in honor of Bishop James O. Andrew. In course of time, Mulberry street was built and occupied as a second station on College Hill. This was the result of a preaching-place on the premises of Isaac Paul, called "Elysian Grove." Within the last few years, Andrew Church and the Mulberry street house have both been sold, and the congregations consolidated at Elm street, a new and elegant place of worship.

This year the Rev. Simpson Shepherd, of Nashville, was admitted on trial. Mr. Shepherd was an Irishman by birth, a merchant, and had been for many years a local preacher. He had advanced in years, but was robust and full of vigor. He was an eloquent preacher and superior lecturer. He did not long hold his connection with the itinerant ministry, but he continued to preach till old age, and died a few years since in Louisiana or Texas.

Alexander L. P. Green and Alexander Winbourne were appointed to the station this year, F. E. Pitts, Presiding Elder. The year was more prosperous than the past, taking the numbers as evidence. The reports were, whites, 423; colored,

475. There was no missionary to the colored people, but the pastors of the white congregations had charge of the Africans. There was a missionary appointed to the Cumberland African Mission, the Rev. John Rains, who reported 425 members.

Mr. Winbourne was a noble young man whose race was short. At the end of the Conference year, he was transferred to the Alabama Conference and stationed at Greensboro. His health failed, and he returned to Nashville, and closed his useful life at the residence of his brother, eight miles from the city. He sleeps in the Nashville cemetery, having died in the faith. A neat stone marks the place of his repose, erected by the Tennessee and Alabama Conferences, as a token of their appreciation of this servant of God.

F. E. Pitts was returned to the District, and A. L. P. Green to the station, with William D. F. Sawrie, and one to be supplied. There was a good work this year, but, strange to say, no statistical reports from the Conference were furnished the Editor of the General Minutes.

At the next session of the Conference, 1839, the work was divided, and J. B. McFerrin was stationed at McKendree, Solomon S. Yarbrough at College Hill, and John Rains had charge of the colored people. F. E. Pitts was still the Presiding Elder. The year was prosperous to a consid-

erable extent. The returns show the membership of McKendree to be 345; College Hill, 180; African Mission, 618. Mr. Yarbrough, at the Conference, was placed on the supernumerary list; his health afterward improved, and he was transferred to Texas, where he still remains, laboring in the cause of Christ. Two young men converted in previous revivals were this year licensed to preach in Nashville, and recommended to the Conference—Lewis C. Bryan and Robert G. Irvine. They were both admitted, and remain till this day faithful workers in the Master's vineyard. J. B. McFerrin was elected editor of the *South-western Christian Advocate*, which made Nashville his residence. In this office he continued nearly eighteen years.

A. L. P. Green was appointed Presiding Elder of the District; John W. Hanner to McKendree, S. S. Yarbrough, sup.; to College Hill, John Sherrill. There was no separate preacher for the colored people. There was a decrease in the membership at McKendree of 55, and an increase at College Hill of 70. Among the colored there were returned only 390 members. The work among this people was always changing. Sometimes they were in charge of the pastor of McKendree, then they had a preacher of their own, and then they were put in connection with country work; so that it is almost impossible to trace their

progress in the city. Many of them were excellent, consistent Christians, while multitudes were unstable, and ran well only for a season. The reader will perceive, too, that there was a continual ebb and flow among the white members; this is a striking feature in the American people, who are a restless, moving class, always looking for a better country.

In 1841 Mr. Hanner was returned to McKendree, and W. H. Wilkes was appointed to College Hill. The membership increased this year at McKendree; the report shows 406 white and 415 colored. In the College Hill charge there was a small decrease, the numbers returned being 235.

In the autumn of 1842 Thos. W. Randle was stationed at McKendree, and Joseph B. Walker at College Hill, A. L. P. Green, Presiding Elder. There was a small increase this year in McKendree charge, and a small increase in the College Hill and African Churches. McKendree, 396; College Hill, 263; colored, 480.

Thomas W. Randle was one of several brothers who were brought up near Paris, Tennessee, and entered the ministry.

Thomas Ware Randle was the son of Thomas and Nancy Randle, and was born in Stewart county, Tenn., April 13, 1815. His parents died when he was young; hence his education and

moral training were confided to others, who, it seems, performed well their duty. While Thomas was quite a boy, he professed saving faith in Christ, at Manley's Chapel camp-meeting, and united with the Methodist Episcopal Church. In the autumn of 1832 he was admitted on trial in the Tennessee Conference. Thus, before he was eighteen years old, he was an itinerant preacher, engaged actively in calling sinners to repentance, and for more than twenty-six years rendered efficient service in the regular work, never losing any time in secular pursuits. The following are the fields he occupied: Circuits—Gibson, Wolf River, Jackson, Lagrange; Stations—Clarksville, Jackson (two years), Gallatin (two years), Columbia, Nashville, Murfreesboro, Athens (two years), Lebanon, Gallatin again; Stone's River Circuit, Murfreesboro District, four years in succession; Murfreesboro Station again; Clarksville, two years; and then three years on the Huntsville District, where he ended his toils. The ground he occupied extended from the Mississippi River to the Cumberland Mountains, and from the Kentucky line to North Alabama, embracing some hard frontier work and many of the most important appointments in the Conference. He was several times a delegate to the General Conference. He was a Christian gentleman. His piety was deep and uniform, and his conduct without re-

proach. He was remarkable for his modesty, and was always kind toward his brethren. Indeed, his example was a beautiful model, and worthy the imitation of his younger brethren. His talents as a preacher were excellent, and his zeal knew no abatement: he often, especially on the District, labored beyond his strength, and came to Conference exhausted by his arduous toil. His last sickness was protracted: for months he lingered with wasting consumption, in which he suffered much; yet, in all his afflictions, he was patient, exhibiting the power of divine grace in the hour of trial. His death was very triumphant. He was calm and rational; he did not discover a single symptom indicating the dethronement of reason to the very last. At one time, when several friends and brethren were present, he requested them to sing, which they did. When far out in the river of death, he was frequently heard to say, "Home, home, home!" He exhorted his friends present to meet him in heaven, then quit his earthly tenement and went to a palace in the skies. He died August 26, 1859. He sleeps in the cemetery at Huntsville, Alabama, in hope of a glorious resurrection.

The Rev. Joseph B. Walker, D.D., has filled many important stations in the Tennessee, Mississippi, and Louisiana Conferences. He was long one of the pastors of the Church in New Orleans,

and is now in charge of the First Church in Galveston, Texas. He is a noble, eloquent, and successful preacher of the gospel.

In 1843 Philip P. Neely was stationed at McKendree, and Adam S. Riggs at College Hill; Nashville African Church, Martin Clark; A. L. P. Green, Presiding Elder. The preachers were successful. The statistical reports show an increase of numbers in both charges. Numbers: McKendree, 407; College Hill, 285. No report from the African Church.

Messrs. Neely, Riggs, and Clark have all gone to their reward.

Philip Phillips Neely was a man of superior preaching ability. He was a native of Rutherford county, Tenn., and was born Sept. 9, 1819. He was connected with a highly respectable family, and had considerable early educational advantages, which proved to be of great service to him in after life.

He was converted in 1836, and admitted into the Tennessee Conference in 1837. He made rapid improvement, and soon attracted multitudes of anxious and delighted hearers. His first appointment was Jackson Circuit, West Tennessee, as junior preacher with the Rev. Arthur Davis. A great revival was the fruit of their toil. Young Neely went forward in his work, rising in popularity until he gained a national reputation. He

filled many of the most important stations in Tennessee, Mississippi, and Alabama. Franklin, Columbia, Huntsville, Nashville, Holly Springs, Columbus, Mobile, and many other fields, shared the benefit of his labors. He founded a female seminary at Columbia, over which he presided two years. He was afterward transferred to the Alabama Conference, where he took high rank, and was considered among the foremost of his brethren. He was honored more than once with a seat in the General Conference. He was made a D.D., in virtue of his attainments as a minister of the gospel.

Bishop Paine thus writes of his friend: "In 1847, at the solicitation of Dr. Bascom, he accepted an appointment from the bishop as agent for Transylvania University, which position he held for a year or two. In the following year he was transferred to the Alabama Conference, and was the Presiding Elder of Tuscaloosa District. Subsequently he repeatedly filled the stations of Columbus, Marion, and Mobile, and during his seventh year's pastorate in the latter city he 'ceased at once to work and live,' amidst the respect and regrets of the whole community.

"As a preacher, Dr. Neely had few equals. He was keenly alive to the beautiful and the sublime, and his rare powers of description enabled him to portray his vivid conceptions with thrilling

effect. He was always attractive and instructive, and sometimes was almost overwhelming. His pleasing and impressive person, his tall and erect form, his easy and graceful manners, and his clear and musical voice, like a fine-toned instrument in the hands of a skillful musician, gave him great advantages. He had read and studied much, and his mind was stored with various knowledge.

“He was a persuasive preacher. The wisdom, power, and goodness of God, as seen in creation, providence, and grace, his infinite love, as displayed in redemption, the holy consolations of true experimental piety, and the bliss and raptures of heaven, were his favorite themes. He rarely dwelt upon the terrors of the law; but when he did, the enormity of sin and the terrible-ness of hell were fearfully depicted.

“He was a useful preacher. His labors were often crowned with revivals, and wherever he labored long many were added to the Church, and his return was always desired.

“Owing to an affection of his throat, and at the suggestion of his physician, he was in the habit, especially in the latter part of his ministry, of reading his sermons; but such was his facility of reading them, and so thoroughly did he prepare himself, that they were delivered in so natural a manner, that most of his hearers were

not aware of the fact that they were written. Doubtless it detracted from the efficiency of his discourses, and can only be excused, as an invariable practice, upon the score of the necessity which required it."

His brethren of the Mobile Conference bear this testimony :

"Philip P. Neely was born in Rutherford county, Tenn., Sept. 9, 1819, converted Sept. 9, 1836, and died in the city of Mobile, Ala., Nov. 9, 1868. He was admitted into the itinerancy and joined the Tennessee Conference Sept. 9, 1837, and appointed junior preacher on Jackson Circuit, West Tennessee. In 1840, at the division of the Tennessee Conference, he became a member of the Memphis Conference, and was stationed at Holly Springs, Miss., Oct., 1841. He was then transferred to the Tennessee Conference. During the two years immediately following, he was stationed in the city of Huntsville, Ala., and in the year succeeding was appointed President of the Columbia Female College, and two years after traveled as agent of the Transylvania University. In 1848 he was transferred to the Alabama Conference, since which time some of the most prominent and important stations within the bounds of the Conference have received the benefits of his labors.

"In person, Dr. Neely was above ordinary

stature, and his bearing was commanding and attractive. In the pulpit, his manner was marked by perfect ease and grace, and his voice was peculiar for its melody and compass. His style of preaching was highly ornate, and, combining within himself the powers of successful declamation, he was eminently fitted to address large assemblies on popular occasions, seldom, if ever, failing to acquit himself to the satisfaction, and even delight, of all—frequently thrilling his audiences with the eloquent utterances of his gifted tongue. Though his style of preaching was, for the most part, highly embellished, and richly festooned with the most gorgeous imagery, yet nothing unsound in sentiment or heterodox in doctrine marked or marred his discourse. He was capable of successful and powerful extemporaneous effort, yet most of his sermons preached in the latter portion of his ministry were carefully written out and delivered from manuscript, and we think it the opinion of the thousands who have sat under his ministry that, as a reader, he has seldom, if ever, been surpassed. In temperament he was singularly kind, affable, and, as a friend, ever true and steadfast. Having that *charity* which ‘suffereth long and is kind, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things,’ he was ever disposed to put

the very best construction upon the conduct of others. The law of kindness was on his lips, and spoke through his life. Being eminently catholic in sentiment and feeling, he exhibited affectionate and fraternal regard for all the people of God. He was seldom absent from the annual meeting of his brethren of the Mobile Conference, and expressed, as we are informed, an ardent desire to be with us at our present Conference. In the providence of God, this has, however, been denied him, but it becomes us to bow with adoring submission to the behests of Him who doeth all things well.

“Autumn before last, he was attacked by yellow-fever, from the effects of which, it is thought, he never fully recovered. His last illness lasted about one week, during which he suffered much from excessive nervous prostration. Thus, in the forty-ninth year of his age, the thirtieth of his ministry, and in the zenith of his strength and fame, Philip P. Neely has passed from our midst, and his spirit has gone to take part in the spiritual and eternal verities of another world. With the message, ‘Tell my brethren I die in the faith, and true to my Church,’ lingering upon his quivering lip, he breathed his last and passed away.”

Dr. Neely died in the city of Mobile, Ala., Nov. 9, 1868.

Martin Clark was a native of Virginia, but his parents removed to Williamson county, Tennessee, when he was about eight years old. His education was respectable, and he selected a mercantile life as his occupation, after several years of agricultural pursuits. His fortune was considered ample when he entered fully upon the career of life. In 1820 he was powerfully converted at Windrow's Camp-ground, under the ministry of Sterling C. Brown. In 1824 he began to preach the gospel, and continued in the local ranks till the autumn of 1841, when he was admitted into the Tennessee Conference.

Mr. Clark visited the republic of Texas before it was annexed to the United States, and was among the first Protestant ministers who preached the gospel in that beautiful land. He was the first chaplain to the Texas Congress, and remained at the seat of government for many months, and was active and energetic in preaching the gospel and disseminating the great truths of the Christian religion.

His business transactions failed, and he lost most of his worldly goods. This he verily believed was because he had neglected, when first called to the work of the Christian ministry, to devote his whole life to the cause of Him who said, "Go! and lo, I am with you."

After he was admitted into the traveling con-

nection, he was happy in his Master's work, and performed faithful labor for nearly twenty years. He filled many important appointments on circuits, in stations, and as a Presiding Elder on a District. His worldly circumstances improved, and he had the pleasure of seeing his family surrounded with the comforts of life. He finally closed his useful life on the 25th of February, 1859.

Mr. Clark's person was tall, his features manly, his manners pleasant, his voice full and musical, and his ministrations successful. He labored under a serious infirmity—dimness of vision. This hindered his studies to some extent, yet he was a man of fine information and a large share of common sense. He left the world in full hope of a glorious immortality. The author pronounced his funeral-discourse to a vast multitude of weeping friends. He was indeed an excellent man.

But few men connected with the Conference, since Mr. Riggs entered it, had more friends than he. Here is his record, as prepared by a committee, adopted by the Annual Conference, and published in the General Minutes, the *data* being furnished by the author of this work :

Adam S. Riggs was a model man. Though subject to all the infirmities of our common fallen nature, he certainly manifested fewer of its frailties than ordinarily falls to the lot of the most

perfect of our species. From early childhood he was inclined to be pious. Led on by devoted parents, whose example and prayers made indelible impression on his heart, in the morning of life by true repentance, earnest prayer, and genuine faith, he sought justifying grace and the renewal of his heart by the Holy Ghost. He was soundly converted, and knew by a happy experience the love of God in the pardon of sin, and the renewing power of the Holy Ghost. Like Samuel, he was dedicated to God from his youth like Timothy, he was instructed in the Scripture from his childhood. Thus adopted into the family of Christ, he joined himself to the visible Church and addressed himself earnestly to the work of his personal salvation. He made regular progress in religion, and soon became an ornament to the Church. No man in our times maintained a higher character for honesty, uprightness, deep and uniform piety, than Adam S. Riggs. As husband, father, citizen, neighbor, Christian, where shall we find his superior? His mind was well balanced. His judgment was sound, his reason clear, his perception quick, and his powers of discrimination strong. His mind, like his body, had a completeness not often surpassed. His early advantages were limited to a plain English education, yet, with a mind so well poised and so thoroughly disciplined, he made rapid progress, great

improvement, and acquired a large fund of theological lore and general knowledge. As a minister of the gospel he was evangelical, faithful, popular, and abundantly useful. Though not what the world calls a "brilliant" preacher, yet he was sound, clear, pungent, and at times powerful. He was a preacher who was always fresh, always acceptable. In the city, in the country, with the rich, the educated, and the illiterate, he was alike popular. He never failed to give more than satisfaction. His Conference, by a resolution, requested each member to prepare a brief sketch of himself, and file it with the secretary. Brother Riggs, always prompt in the discharge of duty, penned the following brief outline :

"Adam Springs Riggs was born in Williamson county, Tenn., near Riggs's Cross Roads, June 6, 1816. His parents, David and Sophia Riggs, moved to Bedford county during his childhood. They were members of the Methodist Episcopal Church, and gave him such opportunities as the Church afforded in that day and time. In answer to the prayer of a pious father and mother, and through the instrumentality of the Rev. Charles B. Faris, of the Tennessee Conference, he embraced religion while alone at prayer in the secret grove, in Bedford county, Tenn., near Shelbyville, on Sunday evening, the 19th of June, 1836. The next Saturday, June 25, 1836, he was received

into the Methodist Church, by the Rev. Jesse Hord, then of the Tennessee, now of one of the Texas Conferences. He was licensed to preach by the Rev. F. G. Ferguson, Presiding Elder, at Center Camp-ground, Bedford county, Sept. 21, 1839. He was received on trial in the Tennessee Conference, at Nashville, in the autumn of 1839, and appointed to the Rock Creek Circuit, as junior preacher, with Gerard Van Buren in charge. In 1840 he was sent to the Bedford Circuit, with Joseph Smith in charge; in 1841, to the Stone's River Circuit, with Elbert J. Allen in charge. In 1842 he was stationed in Columbia. In 1843 he was stationed at College Hill Church, Nashville, and alternated in the pulpit, during the year, with Philip P. Neely, who was stationed at McKendree. In 1844 he was appointed Presiding Elder of the Dover District. On March 5, 1845, he was married to Miss Sarah M. Hurt, of Maury county, Tenn., and in the fall of 1845 was stationed in Clarksville. In 1846 he was stationed in Huntsville, Ala. In 1847 he returned to Huntsville. In 1848 he was stationed at McKendree Church, in Nashville; in 1849, stationed at Franklin; in 1850, returned to Franklin; in 1851, stationed at Lebanon; in 1852, stationed at Pulaski; in 1853, appointed Presiding Elder of the Murfreesboro District; in 1854, returned to the Murfreesboro District; in 1855, appointed Presiding Elder of

the Lebanon District; in 1856, stationed at McKendree Church, Nashville; in 1857, appointed Presiding Elder of the Nashville District; and in 1858, 1859, and 1860, returned to the Nashville District. In 1861 he was appointed Presiding Elder of the Murfreesboro District, where he remained eight years, the Bishops not counting the four years of the war in their appointments. In 1869 he was appointed Presiding Elder of the McMinnville District." At his late Conference he was reappointed Presiding Elder of the McMinnville District.

Brother Riggs served the Church as an itinerant preacher thirty-one years. Nearly all of his fields of labor were in the most important portions of his large Conference. He was placed in charge of heavy stations and large Districts; but he always proved himself equal to his position. He was an able and judicious officer of the Church, and administered discipline without partiality or prejudice. He was a wise counselor, and a friend to the young preachers, especially to those in his own District. In his hospitable home they always found a welcome, and received many tokens of affection and Christian love. He was honored by his brethren, and was chosen several times as a delegate to the General Conference. He was modest, firm, and faithful in every place to which he was called by the Church. He never flinched;

he never wavered. Sometimes he served the Church in much bodily affliction; but on he went, constrained by the love of Christ. He had a comfortable home, a loving and beloved family, but these hindered him not. He counted not his life dear to him, so that he might finish his course, and win souls to Christ. His last sickness was protracted. Alternating between hope and fear, his friends watched through long days and weary nights—now thinking him better, then apprehending the worst. The struggle was long and fearful, and finally the Christian soldier, who had conquered in many a battle, fell a victim, and lies before us as one of death's trophies. But, thanks be to God, he shall live again! This mortal shall put on immortality, and this corruptible shall put on incorruption. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory." Thanks be to God who giveth us the victory through our Lord Jesus Christ. His last sermon on his regular work was from Rev. vii. 13, 14. His last two sermons were funeral sermons—both from the same text—2 Sam. xii. 23: "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." How appropriate! Death and heaven!

Brother T. B. Fisher, one of our young ministers, who is a relative of the family, and

was an inmate of Brother Riggs's house, says : "Brother Riggs was taken sick on Monday night, at the Conference which convened at Pulaski, Oct. 5, 1870. He suffered intensely; was delirious part of the time; recovered enough to return home on Saturday the 15th; was affected with stupor the following day or two. Tuesday night he became much worse. Wednesday I called at his house, *en route* for my appointment, Trinity; found him quite low. When I entered his room he beckoned me to his bedside; said he was glad to see me; that he had made his will; had said all he wished to say; thought he might get well, but it was all right with him; that I must not leave him until he died or began to get well. He talked about death as a thing indifferent; seemed happy all the time. These were constant expressions: 'Bless the Lord!' 'Bless the Lord, O my soul, and all that is within me, bless his holy name!' His physician advised against conversation, which restraint he could not well bear. He said 'volumes were constantly passing through his mind, and he was not allowed to express them;' 'that he had visions and views of Jesus and glory, such as he had never expected on earth.' He dwelt upon the fullness of the gospel of Christ; said to me: 'You need not be afraid to

Preach him to all, and cry in death,
Behold—behold the Lamb!'

Speaking of the preachers, he said : ‘If there is a body of men on earth I love, they are Methodist preachers ; with them I could be chained to the stake—could endure any thing.’ He mentioned several by name—McFerrin, Green, Hanner, Summers, Hunter, and others—said : ‘Tell my brethren of the Tennessee Conference, there is not a man of them but I love ; tell them that I passed away as clearly as I could under the circumstances, not being allowed to talk.’ Between four and five o’clock one morning during his sickness he thought himself dying ; his family and friends were assembled around his bed, when he called for Bishop McKendree’s farewell song, ‘All is well.’ No one knew it but his wife, who was weeping as though her heart would break. She told him she could not sing. We sung a few stanzas of the hymn, ‘O sing to me of heaven.’ He again asked us to sing, ‘All is well’—said if we could not he would sing it himself. She commenced—her tremulous voice rose like the sound of a broken harp. In the second stanza he joined her ; a smile of triumph illumined his face as they sung :

There’s not a cloud that doth arise
To hide my Saviour from my eyes ;
I soon shall mount the upper skies ;

and while she, utterly overcome by emotion, ceased to sing, he finished—‘All is well!’ It was the

most moving scene I ever beheld—a wife singing the triumph of her dying husband! During the day he called his family to him, one by one, gave them his dying counsel and his last blessing; his language seemed to me as eloquent as heaven's own dialect. I cannot forbear repeating some things that were spoken. To his wife he said: 'You have been to me all that a wife could be to a husband; keep the children together; send them to school; train them for God.' One sentence deserves a green and flowery immortality: 'You have never hindered me from going to an appointment.' To his oldest daughter, an affectionate, fragile creature, whom he called the idol of his heart, he said: 'Sue, you'll be the last to leave me, I reckon, and the first to greet me on the other shore—live religious, and meet me in heaven.' Thus he talked to each one of them, and when he came to Kelly, the youngest, a little girl of five brief summers, he said: 'Now bring my babe and lay her in my bosom.' When brought, he folded her in his arms, saying: 'Kelly, to me you are the sweetest gift God ever gave; be a good girl, mind your ma, love your brothers and sisters, and may the blessings of God, the Father, Son, and Holy Ghost, be yours forever! Now kiss me again, again, again, again, again.' To his son-in-law he said: 'John, I gave you the idol of my heart. I make this request: I want you to

join the Church with her, live a Christian, and meet me in heaven.' He then called his neighbors who were present, and spoke to each one of them, encouraging those who were Christians to live religious, and exhorting those who were not to become so. He then said to me: 'O that I could, like Samson, slay more at my death than in my life.'"

He still lingered on the shore for several days, although he said he had entered the cold waters of death. The author wrote to the *Advocate*:

"I reached his home on Thursday night. He was sinking, but perfectly rational. He knew me. He reached out his hand, grasped mine with eagerness, and in a whisper said, 'I am almost gone, but all is right!' From time to time he assured me that all was right, all clear. Several times with a loud whisper he praised the Lord. I said to him, 'Brother Riggs, St. Paul said, "For to me to live is Christ, and to die is gain;" it is better to be absent from the body and present with the Lord; nevertheless, for the sake of the Church, he was willing to remain. You are willing yet to live and labor, if the will of God be so.' He said, 'Yes.' 'But if God call you, are you willing to die?' 'Yes,' he responded. 'Glorious death!' He continued in this frame of mind till eleven o'clock Saturday night, Oct. 29, when he quietly fell on sleep."

“His funeral took place in Shelbyville on Monday, Oct. 31. All business houses were closed, and a solemn stillness, broken only by the knell which sounded forth from the steeples of all the churches, attested the profound grief of the entire community. A special train was sent by the superintendent of the railroad to take a large company from Nashville who wished to show their respect for their former pastor and friend. The remains, by particular request, were conveyed to the Presbyterian Church—the largest in Shelbyville—the *cortege* being the most imposing ever seen in that city. The church was crowded to its utmost capacity. Many ministers of different denominations were in attendance; the Rev. Mr. Bryson, pastor of the Presbyterian Church, the Rev. Drs. Young and Kelley, and Felix R. Hill, assisted in the service. Solemn dirges were sung by the choir, and a discourse was delivered by the devoted friend of the deceased, the Rev. Dr. McFerrin, upon Psalm xxxvii. 37. The discourse was highly appropriate, and produced a powerful effect on the vast audience. After its delivery, the remains were conveyed to the cemetery, and deposited by the side of those of his first Presiding Elder, the Rev. Samuel S. Moody—one of the noblest men that ever lived and died. There they lie, sleeping together sweetly until the voice of the archangel and the trump of God shall wake

them from their long repose. What a greeting when they shall rise together at the resurrection of the just! The solemnities at the grave were performed by the Masons, of whose fraternity he was a worthy member."

The following year, May, 1844, the General Conference met at New York, where the work of division began, which resulted in the separation of the Southern and Northern Conferences, and the organization of two General Conferences in the United States. The Churches in Nashville adhered, it may be said unanimously, or nearly so, to the Southern branch of the Connection, and so remain till this day. Henceforward, Methodism in Nashville is to be regarded as an integral part of the Methodist Episcopal Church, South. And, truly, amidst all the calamities that have befallen the Southern country and the Southern Church, she has prospered beyond the hope of her friends.

It is not the purpose of the author in the present work to trace in detail the history of the Methodist Church in Nashville later than the year 1844; and yet he must not deny himself the privilege of giving a brief general view of its progress and present *status*.

Between 1844 and 1854, the Church prospered. From time to time the congregations were blessed with seasons of refreshing, and many pious and

devout members died in Jesus, and went to the family above. In 1854, the statistical reports show that the membership at McKendree was 395; Andrew Chapel, 272; Spruce street, 150; Edgefield, 106; South Nashville, 90; colored, 668.

Spruce street, it will be seen, was a new charge. This was a neat little brick house, west of the State Capitol, which was destroyed by fire during the late war. By South Nashville, the reader will understand Elysian Grove, afterward Mulberry street. Another new appointment on the list was Edgefield. This was a small charge, organized in a school-room, about one mile from the city of Nashville, on the Gallatin turnpike.

In 1860, farther progress is noted. The numbers were—McKendree, 462; Andrew, 148; Mulberry street, 174; City Mission, 231; Hobson Chapel, 82; Edgefield, Trinity, and Russell street, 139; German Mission, 20, with 272 probationers. Colored members, 838, and 87 probationers.

This was a fair showing of the condition of the Church in Nashville, when the late unhappy war commenced between the Northern and Southern States.

Houses of worship: McKendree; Andrew; Mulberry; Claiborne Chapel, a neat, small church in the eastern portion of the city; Spruce street;

Capers Chapel, a large brick edifice near the Nashville and Chattanooga depot, erected for the colored people; Andrew Chapel, a small frame house, south of Broad, for the use of the colored members. In Edgefield: Hobson Chapel; Tulip street, not completed; North Edgefield, a small frame house; and Trinity, a neat brick building, two miles from the city.

In 1854 the General Conference located the Publishing House at Nashville, which brought an additional number of able ministers to the city. With the number of churches above specified, all supplied with the faithful ministers of Christ, and the resident agents, secretaries, etc., Nashville Methodism had glowing prospects. Besides, Bishop Soule, the senior Bishop of the Methodist Episcopal Church, took his position with the South, and made Nashville his home. A comfortable house was built and offered to him during his natural life, and after his death it was to be a dwelling for any Southern Bishop who might choose to occupy it. The Bishop's presence and counsel were of great value to the Church in Nashville.

In 1861 the dreadful war began, and in Feb., 1862, the Federal troops occupied Nashville. The population was scattered; many of the preachers went South; the churches which were *not destroyed* were turned into hospitals or oc-

cupied by Northern preachers, who accompanied the army, or were sent by the Bishops of the Northern Methodist Church to take possession of Church property, and, under the order of the Secretary of War, to hold and use churches, parsonages, etc. When Generals Lee and Johnston surrendered the Confederate troops, and the soldiers came back, and refugees who had abandoned their homes returned, the Southern Methodists had no place of worship. The McKendree church and parsonage were occupied by the Rev. Mr. Gee, an appointee of a Northern Bishop; Andrew was occupied by the colored people, under the protection of the government troops; Claiborne was destroyed; Spruce street was burned; Hobson Chapel had been turned into a slaughter-house or meat depot; North Edgefield had been taken down and the materials removed; the African churches had been appropriated by other colored organizations, and the members, with few exceptions, alienated from the Church; Trinity had no congregation; the German Church had been disbanded; and Mulberry was occupied as a forage-depot.

When the Conference met in October following, at Tulip street, the statistical report showed the following numbers: McKendree and Capers Chapel, colored, 220; Andrew and Andrew Chapel, 170; Mulberry street, Claiborne, and City

Mission, 130; Hobson Chapel, 80; Tulip street, Edgefield, and Trinity, 79. Thus it will be seen that at one stroke the Church lost, in members and probationers, 679 whites, and nearly all the colored members, amounting to 908. In the autumn of 1865, then, the Church set out anew, with 679 white members, the churches destroyed or out of repair, when returned by order of President Johnson, and but few colored members left to the Church, South. The Publishing House had been pressed, and appropriated to the use of the government as a printing-office, mechanics' shops, and places of deposit. But, nothing daunted, the preachers and people went to work, trusting in God, and confiding in one another, and soon signs of life and power were exhibited in every direction.

President Johnson restored the Publishing House; the doors of the establishment were thrown open; the publication of the *Christian Advocate* was resumed; and the preachers, to some extent, occupied their old pulpits. A. L. P. Green was returned to the District as Presiding Elder. McKendree and Capers, S. D. Baldwin, and Elisha Carr, supernumerary; Andrew, C. C. Mayhew; Mulberry street, Austin W. Smith, and W. R. Warren, supernumerary; City Mission, W. D. F. Sawrie; Tulip street and Hobson Chapel, R. A. Young; Trinity and Ewing

Chapel, F. R. Hill. J. B. McFerrin, Book Agent.

From that time forward till the present date, 1872, the march of the Church has been onward. McKendree has been remodeled and improved, at a cost of some fifteen thousand dollars, and in 1871 numbered 748 members. Andrew and Mulberry have been sold, and Elm street Church, a new and elegant house, located in a central point, has taken the place of both, the congregations having been consolidated. It now numbers 430 members, and is rapidly growing.

Claiborne has been rebuilt, and now numbers, with Sawrie Chapel, a new brick church in North Nashville, erected since 1865, 260 members.

Capers Chapel was restored—at the end of the law—and has been transferred to the Colored Methodist Episcopal Church in America, where there is now a flourishing congregation.

Tulip street has been completed, and is now a beautiful edifice, with a fine congregation, and a membership of 275. A new Hobson Chapel has been constructed in a beautiful grove, two miles from the heart of Nashville. It has a membership of 100.

A house has been erected in North Edgefield, and has a membership of 73. Trinity has been repaired, and has an excellent membership of 56.

Thus, in six years the membership has been increased 1,263, and now sums up 1,942, exclusive of the colored people.

Tens of thousands of dollars have been expended in church buildings and church repairs; and the pastors are more liberally supported than at any former period. Truly have the Churches in Nashville reason to say, "The Lord hath done great things for us, whereof we are glad."

The Sunday-school in Nashville has been quite prosperous. We are indebted to Mr. Samuel P. Ament, still living in Nashville, for much valuable information on this subject. Mr. Ament is the son of Gabriel Ament, spoken of in Redford's "History of Methodism in Kentucky." He came to Nashville in June, 1820, when he was quite young. He knew no one, except the Hon. Felix Grundy and his wife. They were Kentuckians, but removed to Nashville in early times. Mrs. Grundy was a devout Christian, and a member of the Presbyterian Church. Having invited young Ament to her house, she informed him that a few friends had determined on establishing a Sunday-school in the town, for the purpose of educating the poor children who might choose to avail themselves of the advantages of such an institution, and for the religious instruction of the children generally, for the New Testament was *excluded* from the common schools. She asked

his coöperation: he readily consented to be one of the teachers.

Mr. Ament says: "She set the day, the first Sunday of July, 1820, as the time. The place of meeting was a small frame house in the rear of where the McKendree Church now stands. The little building was in a very dilapidated condition, and there was no glass in the windows. The house was surrounded by a grove of cedar, elm, and sugar-trees, and no other buildings near the place. At the first meeting there were present Mrs. Grundy, Nathan Ewing, Mildred Moore, Samuel P. Ament, and fifteen children. Our school was opened with prayer and singing, the first prayer being offered by Mr. Ewing. We used the common Webster's Spelling Book and the New Testament. Our school met regularly every Sunday morning, at eight o'clock, and each one of us led in prayer in succession, and each of us became a missionary to solicit children to join, which subjected us to persecutions in almost every conceivable way. We were called Sabbath-breakers, and violators of the laws of the land, and that we deserved punishment as disturbers of the peace. The finger of scorn was hurled at us on all occasions, and all the Churches pronounced against us, declaring that we should not be countenanced. From this source, our opposition was great.

"About the middle of October application was made to the Church authorities to remove our school to some one of their basements; but this request was refused, and consequently we had to abandon our school during the winter. In the spring of 1821 the school was revived by Mrs. Grundy and Mrs. McGavock, in an old house built by the government about the year 1811, situated on the corner of Church and Front streets, and where French's warehouse now stands. At that time the building was occupied by Wm. Garner, and used as a cabinet shop for the manufacture of furniture. Mrs. Grundy obtained permission from Mr. Garner to occupy one of the rooms in the basement story. This room had, up to that time, been the resort of hogs, where they had wallowed and slept for years; and in cleaning it out, we came in contact with innumerable little insects with hopping propensities. M. Quinn, P. W. Maxey, Isaac Paul, Joseph Litton, and others, came to our assistance, and took a deep interest in Sunday-school affairs."

Mr. Ament details the particulars of the conversion of two bad boys, whom he met on the street in a fight on the Sabbath day: he conducted them to the Sunday-school, where they were reformed, taught, grew up to a position in society, and both made men of superior talents and high *moral* and Christian character. These are a few

of the fruits of the first Sunday-school in Nashville.

Mr. Ament says that the Rev. Thomas Maddin came to their assistance in 1822, and did a great deal to encourage their hearts and hold up their hands. Through his influence much of the opposition gave way. All the Churches previously doubted the policy and questioned the morality of Sunday-schools. Mr. Ament says :

“One morning during the year 1822, while on my way to our little Sunday-school, and while passing up Church street, my attention was attracted to a large pasteboard that was suspended on the door of the Methodist Church. I crossed over the street to read the notice, and found in large letters the following words : ‘No desecration of the holy Sabbath, by teaching on the Sabbath in this church.’ Dr. Maddin, Mrs. Porter, and Mrs. McGavock are of the opinion that this notice was put up in the spring of the year above mentioned.

“There is some little difference of opinion between Dr. Maddin and myself in regard to the origin of the Sunday-schools. About this time he claims to have put in operation the first regularly organized Sunday-school. But of this I will not contend with him. During this spring and summer quite a number of brethren came to our assistance, among whom I recollect the names

of N. McNairy, Kingsley, Lanier, Smiley, Berryhill, M. Quinn. We felt greatly encouraged. Our school was now in a growing and prosperous condition. Winter was fast approaching, and we determined to make another effort to get our school in the Churches, and this time we were successful. It was in November, 1822, the Churches opened their doors, and invited us in.

“Dr. Maddin may have organized the first Sunday-school in connection with the Church, but ours, which was the first, had connection with no particular Church.”

Mr. Ament says that Mr. Henry Ewing threw his influence in favor of the enterprise, and soon organized a school among the colored people, in which he took an active part.

In the winter or early spring of 1823 Isaac Paul came to Nashville an apprentice boy. He soon, with the assistance of some friends, organized a Sunday-school in the old barracks, a large frame building north of Broad street, the present site of Dickey's flouring depot. From this place the school was removed to a place of worship opened by J. Parish, on Front street; it was a cedar log-cabin; thence to the New Church, on the corner of Market and Franklin streets; and then to Andrew Church. Mr. Paul organized another school on his own premises, called “Elysian Grove;” this, in a few years,

was transferred to Mulberry street. Now, these schools are incorporated in the school at Elm street and Claiborne Chapel.

Mr. Ament says the war did much to injure the Churches, and did effectually stop all the Sunday-schools; but that over, though impoverished, the members of the Church went to work to resuscitate the schools. They succeeded beyond all human calculation; and now, the Methodists have in their schools 1,000 or 1,200 children.

Among the fruits of these schools, Mr. Ament points to many of the communicants in the various congregations in the city, and says, "These were trained in the Sunday-schools." He mentions the names of Scruggs, Bryan, Brewer, the two Graveses, Myers, and Warren, as having gone from these schools into the work of the ministry. Mr. Ament still lives in the enjoyment of a green old age, full of zeal, and constant in labor for the good of the rising generation. For the instruction of the children and prosperity of Sunday-schools, his zeal knows no abatement.

CHAPTER IV.

Conference of 1820 at Nashville—Bishops McKendree and George—Members present—Strong men—The Slave rule in force—Drs. Taylor and Hargrove rejected—Protest of the minority—Local deacons and elders elected—Statistics—General Conference of 1820—Annual Conference divided—The boundaries—W. Peter, J. Bradfield, R. W. Morris, Ellison Taylor, Moses Smith, Flint, Gunn, Cole, Browder, Samuel Patton—Hopkinsville Conference—Marcus Lindsey, President—Committee on Missions—Two sets of appointments, one for Tennessee, the other for Kentucky—Missionary Society regularly organized—First missionary contribution—Two missionaries west of the Tennessee River—Seminaries of learning considered—Reports of committees thereon—The beginning of educational institutions in Tennessee Conference—Preachers admitted on trial—Local preachers elected to orders—Statistics—Stations of the preachers—The future prospects of the Conference—E. Stevenson, L. C. Allen, B. M. Drake, J. B. Wynns, J. Williams, W. P. Kendrick, E. Tidwell, J. Cumming, Thomas Payne, W. B. Peck, A. J. Crawford—B. P. Sewell—W. B. Carpenter.

THE Conference for 1820, as stated in the Minutes, was held at Nashville, beginning Oct. 1, 1819. Bishops McKendree and George were present and

presided, but the Journal was signed by Bishop George. Charles Holliday was elected Secretary, and William Adams, Assistant. The members present at the opening were William McMahon, Thomas D. Porter, Barnabas McHenry, Marcus Lindsey, Charles Holliday, Jesse Cunningham, Presiding Elders; John Johnson, Thomas L. Douglass, Benjamin Malone, Joshua Boucher, William Stribling, James G. Leach, William Hartt, William Adams, Henry B. Bascom, John Craig, John Smith, Peter Cartwright, George McNelly, George Ekin, Timothy Carpenter, Andrew Monroe, John Hutchinson, Benjamin Edge, Nicholas Norwood, Simon Peter, elders; James Simmons, Benjamin Peeples, Clinton Tucker, Thomas Stringfield, Lewis Garrett, jr., W. S. Manson, Ebenezer Hearn, Edward Ashley, and William Allison, deacons.

This was a body of strong men and able ministers. Among them were many who became distinguished throughout the whole Church; men known to fame, whose names will live in the annals of the Church in ages and generations to come. The session was important, and went far to fix the relations of many to the ministry and to the Church; ay, kept scores and hundreds, if not thousands, out of the Methodist Church altogether.

William Peter, Elijah Kirkman, John Bradfield, Meredith Renau, Jacob Whitworth, Richard W.

Morris, Ellison Taylor, Moses Smith, Martin Flint, Samuel Patton, William Gunn, Josiah Browder, Thomas W. Norwood, and Cheslea Cole, were admitted on trial.

John Bowman, William Allgood, John Watson, David Goodner, and Thomas Stillwell, were readmitted.

Peter Burum and Gilbert D. Taylor were recommended as proper persons to be admitted on trial, but both were rejected because they were slave-holders; and Dudley Hargrove, of the Tuscaloosa Circuit, and others—local preachers—applicants for deacon's orders, were rejected for the same reason.

This called forth the following *protest*, which was spread upon the Journal of the Conference :

“Be it remembered that, whereas the Tennessee Annual Conference, held in Nashville, Oct. 1, 1819, have taken a *course* in their decisions, relative to the admission of preachers on trial, in the traveling connection, and in the election of local preachers to ordination, which goes to fix the *principle* that no man, even in those States where the law does not admit of emancipation, shall be admitted on trial or ordained to the office of deacon or elder, if it is understood that he is the owner of a slave or slaves. That this *course* is taken is not to be denied, and it is *avowedly designed* to fix the

principle already mentioned. Several cases might be mentioned, but it is deemed unnecessary to instance any except the case of Dr. Gilbert D. Taylor, proposed for admission, and Dudley Hargrove, recommended for ordination. We deprecate the *course* taken as oppressively severe in itself and ruinous in its consequences, and we disapprove of the *principle* as contrary to, and in violation of, the order and discipline of our Church. We therefore do most solemnly, and in the fear of God, as members of this Conference, enter our protest against the proceedings of Conference—as it relates to the above-mentioned *course* and *principle*.

“THOMAS L. DOUGLASS, THOMAS D. PORTER,
WILLIAM McMAHON, BENJ. MALONE,
LEWIS GARRETT, BARNABAS MCHENRY,
WILLIAM ALLGOOD, WILLIAM STRIBLING,
EBENEZER HEARN, TIMOTHY CARPENTER,
THOMAS STRINGFIELD, BENJAMIN EDGE,
JOSHUA BOUCHER, WILLIAM HARTT,
JOHN JOHNSON, HENRY B. BASCOM.”

This is a strong paper and a solemn protest, and it had great influence upon the Church in Kentucky, Tennessee, and farther South. This document was taken to the General Conference, with an address from the local preachers of Tennessee. The papers were referred to the Committee on Slavery, but nothing definite was accomplished,

and the question was still allowed to agitate the Church.

As Dr. Taylor was the principal person refused admission into the Conference, it will be proper to say that he was a devout Christian, a man of fine culture, and one who desired to devote all his life to the service of God, in the work of the ministry. He belonged to a wealthy family, and inherited a number of slaves. After his conversion, wishing to conform to the rules of the Church, and being very conscientious, he determined to make the effort to emancipate his servants. He selected two of the more intelligent, and better prepared for freedom than any of the rest; he resolved to make the experiment. One of them was an excellent blacksmith and a Baptist preacher, a man in whom the Doctor placed great confidence. Both of these freedmen soon fell into bad habits, lost their morals, and went to ruin. The Baptist preacher, especially, sunk into deep degradation, and died a drunken sot. This failure deterred him from farther effort, and he determined to retain the remainder of his slaves, and treat them as a kind, Christian master should. A few years afterward he was admitted into the Annual Conference, and became a distinguished minister of the gospel. The following memoir is a just tribute to his memory, written by the author, and adopted by Conference:

“We may truly say, in recording the death of Dr. Taylor, that ‘a great man in Israel is fallen.’ Gilbert D. Taylor was born at Hare Forest, on the Rapidan River, Orange county, Va., Nov. 18, 1791—in the same house in which his relative, Gen. Z. Taylor, was afterward born. Having passed his course of literary training, he devoted himself to the study of medicine, and attended the lectures in Philadelphia. He removed to the town of Pulaski in the year 1811, when the country was just emerging from a wilderness state. Here he entered upon the practice of his profession, and soon gave evidence of his skill and ability as a physician. In the war of 1812, he was a surgeon in Gen. Andrew Jackson’s army, and served through the whole campaign; he was promoted to the General’s staff, and, by his skill and various acts of courage, made himself conspicuous, and endeared himself to his commander-in-chief. The war over, he resumed his practice in Pulaski, Tenn., and was highly esteemed. He, however, was wicked, profane, and knew but little of religion, till about the year 1816, when he was powerfully converted while wrestling alone with God in private prayer, in the suburbs of the town, in the dark hours of the night. He soon united with the Methodists, who were a feeble band in the town where he resided. About the year 1819, he felt it to be his duty to preach the gospel; he ac-

cordingly applied for license, and was recommended to the Annual Conference, intending to sacrifice wealth and worldly honor for the cause of Christ and Methodism. He, however, met with serious obstructions; he had inherited slaves, and, though a kind master, certain members of the Conference, who were strong anti-slavery men, would not tolerate him while he was a slave-holder, and he was rejected. Not daunted by this hard treatment, he determined to preach in a local sphere, though denied the right of ordination. In a few years, however, a change came, and he was received into the Tennessee Conference, and, for the most part of his after life, held connection with the Conference. He filled many important appointments on circuits, missions, and on Districts, as Presiding Elder. He was honored by his brethren, and was chosen more than once as a delegate to the General Conference. Dr. Taylor was a man of fine attainments; in literature and theology he took high rank. As a preacher, he was very popular and eminently useful. His mind was sound, and his imagination chaste. His style of preaching was simple, yet forcible and full of unction. He often moved the multitudes, and won many souls to Christ. Though modest and timid, shrinking from prominent positions, and seeking the most obscure places, yet when under *the inspiration of the Holy Spirit* he was as bold

as a lion, and fearless of all opposition. His zeal knew no abatement. He was large in his liberality, and, by kindness and generosity, sacrificed a large part of his worldly goods. As a husband, father, and friend, he had no superior. His heart glowed with friendship, and he loved his brethren with an ardor that was seldom equaled. His life was blameless, and all who knew him regarded him as a spotless Christian. He was particularly kind and regardful of the poor, giving attention not only as a minister of Christ to the sick and dying, but ministering as a physician without fee or reward. He was a devoted Methodist, while he was tolerant toward all who professed to love the Lord Jesus Christ. He was specially attached to the itinerant system, and exhorted his younger brethren never to abandon the pastoral work. In his declining years he passed through the flood and the flames. He was robbed, during the late war, of most of his property, and at times had scarcely a morsel of food for his helpless family, while his frame, trembling under the weight of years and infirmities, shivered in the cold. Yet his faith failed not; he trusted in God, and deliverance came. His last years were full of peace, full of joy. He died as the good man dieth; not a cloud obscured his setting sun. He retained his senses till the last, and departed in full hope of a glorious immortality. He gave directions as to his funeral,

requesting to be buried in a plain, unostentatious manner, as he had endeavored to live a plain and unpretentious man. He died at his residence in Pulaski, Aug. 6, 1870, in the 79th year of his age. Full of years and full of honor, he has gone to reap the reward of the righteous."

William Gamble, of Knox Circuit; William Crutchfield and William Burgess, of Powell's Valley; Thos. Elliott, of the Cumberland Circuit; Jonathan Nichols, of Fountain Head; and Moses Smith, of Duck River, were elected to the office of deacon. "John J——, for want of talents, and James S——, for want of talents and neglect of family government," were rejected.

John Paxton, from the Duck River Circuit; Thos. Archer, from the Shoal Circuit; and David Jay, from Caney Fork Circuit, local deacons, were elected to elder's orders.

Ebenezer McGowan, of Stone's River Circuit, was recommended for elder's orders; the record says, "No objection appeared against him, except his holding slaves; he was not elected."

Mr. McGowan lived to an advanced age, was a man of fine learning, and an excellent preacher. Perhaps no man in the Stone's River Circuit occupied a more elevated position. He has gone to rest, and left the savor of a good name. He did not long remain without orders; the policy of *the Conference* changed, and he and others were

advanced, who had hitherto been denied their rights.

The subject of the Bible Society and Missionary Society of the Methodist Episcopal Church was considered ; the Constitutions approved, and Jesse Cunnyngnam was elected Vice-President.*

The following persons were elected delegates to the General Conference, to be held in Baltimore, May 1, 1820 : Marcus Lindsey, Jesse Cunnyngnam, Charles Holliday, Peter Cartwright, James Axley, William Adams, and Andrew Monroe.

The statistical reports of the membership show 21,244 whites, 1,920 colored, total 23,164, an increase of 2,488 over the previous year. The reader will bear in mind that the Conference still included portions of other States.

Among those admitted on trial this year, there were several very valuable men. The name of Wm. Peter should be mentioned. He fell into the Kentucky Conference upon the division, but he labored several years in Tennessee, on the Red River, Fountain Head, and other circuits. His work reached the neighborhood of Nashville, while on the Red River Circuit. He preached on

* The young reader will perhaps learn for the first time that the Methodist Episcopal Church once organized a Bible Society of its own ; it was, however, soon dissolved, and the Church sustained the American Bible Society.

White's Creek and at Woodward's Camp-ground, and visited the city, where he preached with acceptance. But one report was ever heard from him, and that was, that he was a good man and a faithful minister of the Lord Jesus Christ. John Bradfield continued in the traveling connection a few years, and located in the bounds of the Holston Conference in the year 1825. Elijah Kirkman continued to travel till the fall of 1827, when he located. He was a useful preacher, and during his itinerancy traveled, among others, the Nashville and Dixon Circuits. Meredith Renau was sent to Alabama, and finally fell into the Mississippi Conference. Jacob Whitworth, after traveling one year, became embarrassed by security, and was discontinued. Richard W. Morris traveled a few years, and located. He afterward became identified with the Methodist Protestants. In his latter days he removed to Texas, and died, as the author believes, in connection with the Methodist Episcopal Church, South.

Ellison Taylor was a minister of fine talents. He was born in South Carolina, in 1788. In early life he removed to Tennessee. Soon after his marriage he was converted, and began to preach in 1816. As has been seen, he joined the Conference in the autumn of 1820. He continued in the work till 1825, preaching most of his time in North Alabama. At the Conference which

convened in Shelbyville, Tenn., 1825, he was taken ill, and in a few days after the adjournment he died, full of faith, leaving a clear testimony of the power of Christ to save. Moses Smith only continued a short time in the traveling connection; he located, and settled near Mount Pleasant, Maury county, Tenn., where he long lived, an active supporter of the institutions of the Church. On his land was erected a house of worship and camp-ground, where many souls were brought to Jesus. He died in Illinois, a few years since. He has left a very reputable posterity. He was connected with a large and respectable family, and left an untarnished reputation.

Martin Flint, William Gunn, Cheslea Cole, and Josiah Browder, fell the year following into the Kentucky Conference. Mr. Browder, after several years, procured a transfer to Tennessee, labored for a few years in the itinerancy, and located. Mr. Gunn, to whom reference has already been made in the previous volume, lived a long and useful life, became a prominent member of his Conference, and died in full manhood, loved and lamented by thousands. He was gifted with power of song to a most extraordinary degree, and often thrilled hundreds while they listened to him, alone, pouring forth a volume of praise to God that moved the multitudes.

The most remarkable man admitted on trial at this session was Samuel Patton, who came from Caney Fork Circuit, which lay on the Upper Cumberland, and along the mountains dividing East and Middle Tennessee.

Mr. Patton was born in Lancaster District, South Carolina, 27th of January, 1797. His father, John Patton, of Irish descent, and a rigid Presbyterian, was a native of Pennsylvania, but removed to South Carolina in time to take part in the struggles of the Revolutionary War.

His mother (Miss Nichols) was of a family of Scotch Seceders. He was strictly brought up in the Westminster Creed, and knew but little of Methodists or Methodism till he had grown almost to manhood. His early advantages were limited, and he worked on his father's farm a portion of each year, in order to assist in supporting the family. At intervals he went to school, and progressed well with his studies. In early life he acquired a taste for reading, which increased with his years and his attainments. Though trained morally and taught from his infancy to revere the sacred Scriptures, he heard no good word for the Methodists, and was not allowed, while young and under parental authority, to attend their meetings. The Methodists, however, continued to preach in his neighborhood, and in *the course* of a few years all the prejudices of the

Patton family gave way, and the household, parents and children, united with the Methodist Church. This occurred in 1813, when Samuel was about sixteen years old.

Mr. Patton's father, stopping one year in Georgia, removed to Tennessee, where Samuel was licensed to preach and recommended to the Tennessee Conference. He was admitted on trial, and appointed to Sequatchie Valley, a beautiful country lying on the Tennessee River, east of the Cumberland Mountains. Here he won many souls. His second appointment was Clinch Circuit, lying in East Tennessee and South-western Virginia. At the close of this year, Mr. Patton was received into full connection, ordained deacon, and, at the request of Bishop McKendree, was transferred to the Mississippi Conference, and was appointed to the Tuskaloosa Circuit, Alabama—Alabama then being within the bounds of the Mississippi Conference. He was continued two years on the Tuskaloosa work, and one year on the Alabama Circuit, when he located and removed to East Tennessee, where he had, the year previous, been married to Miss Morrison. He was promptly readmitted into the Holston Conference, where he remained, faithful, popular, and useful, till he exchanged labor for rest. He filled many of the most important appointments in the Conference as circuit preacher, Presiding

Elder, and stationed preacher. In 1846 he commenced the work of editing the *Methodist Episcopalian*, afterward called the *Holston Christian Advocate*. In this arduous work he continued till his death, which occurred Aug. 1, 1854. He was an able writer and a firm Methodist. The following sketch we copy from his biography, written by the Rev. D. R. McAnally, D.D.:

“1st. *As a man.* He was a man of medium stature; rather slender, perhaps; of delicate health and feeble constitution. Our acquaintance with him was intimate, and only lacked a few months of extending through a period of thirty long years. It was often to us a matter of astonishment how, in his feeble health and severe bodily sufferings, he could perform the mental and physical labor which he did. But he was a man of one work. A zeal for God, and an ardent love of his cause, urged him on. But for this—had he been less pious, and less devoted to the Church—he had desisted from traveling many, many years ago. Often, when our heart has desponded, and we were tempted to think the lot of a Methodist preacher a hard one, have we looked at him, heard the stirring pathos of his sermons and exhortations, taken courage, and gone on.

“His mind was naturally far above the ordinary grade, and had been well cultivated. What

his early advantages were we cannot say now; but we know that his scientific attainments were by no means inconsiderable. To classical learning he made little or no pretensions. His heart was warm, his affection for his brethren strong, consequently he was always ready to do them any service in his power. He had a particularly tender regard for the feelings of others; and, in his intercourse with his fellow-men, few men were ever more invariably influenced by the law of kindness; yet, in matters of duty, he was prompt, firm, and unyielding. No matter how painful, if it were a duty, he did it, without fear or favor. We have known him to be severely tried, and never yet knew him to shrink from the discharge of duty; and, as a Presiding Elder, and the President of Quarterly, and sometimes, in the absence of a Bishop, of Annual Conferences, he often had trying and painful duties to perform. Much, indeed, might be said in commendation of the manner in which he demeaned himself in all the relations of civil, social, and domestic life; but we forbear, and allude to him,

“2d. *As a Christian.* The word of God was the ‘man of his counsel.’ By this rule he endeavored to walk and live. His piety was deep, fervent, and consistent. He was not given to outbursts of feeling, on the one hand, nor murmurings and complainings, on the other, though some-

times greatly dejected. His feeble health, and the occasional partial prostration of his nervous system, subjected him, particularly in later life, to seasons of great despondency. This, perhaps, was only known to his most intimate friends, but such was frequently the case. In the deep and silent watches of the night have we joined our humble petitions with his earnest strugglings for relief from such despondency.

“He was a man of much prayer. At home, on his District, by the way, wherever he was, prayer—deep, earnest, fervent prayer—characterized him. We have known him, for instance, at camp-meetings, while one preacher after another occupied the pulpit, to spend his time in the preachers’ tent, remaining on his knees, wrestling with God for his blessings on the preachers and people; and in the dead hour of night, he would often rise, to entreat God’s blessing on him, his family, the people of his charge, and the whole family of man.

“He was remarkable for his uniformity, as well as consistency. What he seemed at one time, he seemed at all times. His peculiar trials and temptations he kept, for the most part, entirely to himself. He was no ‘croaker,’ but took a calm, serious, and dispassionate survey of what was around him. He noticed closely the ‘signs of the times’ in the Church, and always sought

to put the best construction possible on every change that might threaten to affect her interests. He lived for God, for his Church, and the interests of his fellow-men.

“3d. *As a minister*, he ranked far above mediocrity. Few men were more thoroughly acquainted with the doctrines of the Bible, or exhibited them from the pulpit more readily or correctly. His manner of delivery was solemn and impressive—particularly so; and, perhaps, none ever heard any thing like lightness or frivolity in his public ministrations, or any thing foreign from the distinctive mission of a minister of Christ. It has rarely been our privilege to listen to a public speaker who seemed to have less difficulty in expressing his thoughts, or with whom there was so little redundancy of words. He rarely, if ever, used notes or manuscripts in the pulpit, and yet so thoroughly had he studied, and so fully mastered, the subjects which he discussed, that it seemed as if he were reading an elaborated and carefully-written discourse. His theme announced, he commenced at once, right there and then, and, without circumlocution, without tautology, without repetition, pressed through, often holding hundreds, and sometimes thousands, as if chained to the spot, though few men had less of the arts and so-called graces of studied oratory. Plain, pointed, and perfectly natural in all he did,

he, perhaps, exhibited as little mere mannerism as any man to be found; yet there was in his sermons such a remarkable correctness of style, that even the devotee of *belles lettres* would rarely find any thing to which he could object. We have scarce, if ever, known a man who, in the pulpit, so invariably used good language, without ever seeming to make it an object of special study. Not only was it grammatically correct, in the common acceptation of that term, but those nice distinctions between words, so often overlooked, or not understood, by the mass of modern speakers and writers, seemed all familiar to him, as if by intuition, so that one was rarely, if ever, used for another.

“But the best of all, and that which makes his memory most dear, was, he always preached ‘Jesus and the resurrection.’ The plain, simple story of the cross, with him, was first, last—all the time. In reference to the political and commercial affairs of the nation he kept himself informed; but, *as a preacher*, he meddled not with the one or the other, nor turned aside from his legitimate work of preaching the gospel, as far as in him lay, to every creature.

“In all his public ministrations, it was manifest that he deeply felt the solemn responsibility which rested upon him. He felt the force of the *truths* which he uttered, and often his persuasive

appeals to dying sinners were almost resistless. But we must forbear. To allude to him

“As a writer, it is scarcely necessary. In this respect, he was ‘known and read’ of thousands. Besides his writings as editor of a religious paper, he was the author of several small works, which seemed called for by the exigencies of the times in which they were written.

“We feel it due alike to the living and the dead that, in this connection, we make a remark or two farther. Within the recollection of the present writer, the Methodist Church in East Tennessee and Western Virginia has passed through two separate seasons of fierce and bitter controversy. In point of time, these were over twenty years apart. Her doctrines, her institutions, and her usages, were most bitterly assailed by the ablest ministers of a sister denomination. A number of those ministers were men of learning, of talent, and influence. Their attack on Methodism was so fierce and bitter, that they seemed to have determined on a war of extermination. They were met; and if they were satisfied with the result, sure the Methodists had no reason to complain. Rev. Thomas Stringfield, almost single-handed and alone, met them in their first crusade, and Samuel Patton in their second. To the labors of these two men does Methodism in that country owe more than to any other two that

were ever there. In both instances, the controversies were carried on through the press, and the first contest was very unequal, at least in point of numbers. It was carried on principally by Rev. Messrs. Gallaher, Ross, and Dr. Nelson, on one part, and Rev. T. Stringfield, on the other. The first were stationary, and wrote at their leisure; the latter was not only single-handed, but, during the most of the time, was in charge of a large District, doing the work of a Presiding Elder, and at the same time, contending against this heavy, and apparently fearful, odds; yet, he contended to 'the bitter end'—contended until two of his opponents thought proper to abandon the field, and remove West, and the third retired to more private life. In this struggle for the very existence, in that country, of the Church of his choice, Mr. Stringfield spent not only his time and mental labor, but hundreds, and perhaps thousands, of his worldly means, for which he will never, in this world, be recompensed.

“Yet, by these labors and sacrifices, he gave an impulse to Methodism, the result of which may be distinctly traced all along her history there, from that day to the present. In the second great controversy, the now lamented Samuel Patton was leader; and, though he labored under *far less* disadvantages, and had more assistance,

than the former, he was sorely beset, but acquitted himself, and sustained his cause, nobly.

“One of these men has gone to his reward. The other we may see no more in the flesh; but, though far removed now from the scene of these transactions, we have felt it due to bear the above testimony, and have spoken that *we do know*.”

The General Conference convened at the time designated, and the delegates from Tennessee were in their seats. During the session, the Tennessee Conference was divided, or rather, the Kentucky Conference was set off.

The boundaries of the old Conference are thus described: “The Tennessee Conference shall include the Nashville, French Broad, and Holston Districts, together with the New River Circuit, heretofore belonging to the Baltimore Conference, and that part of Tennessee District north of Tennessee River.”

The reader will not likely know by these lines what were the real geographical limits of the Conference. The division being made by Presiding Elders’ Districts, and having some reference to natural boundaries, left all that part of the State of Tennessee north of the Cumberland River in the Kentucky Conference; so, also, Dover and Dickson Circuits, lying between the Cumberland and Tennessee Rivers. That part of North Alabama south of the Tennessee River, long in the

bounds of the Tennessee Conference, as will be seen, was in this division thrown into the Mississippi Conference, the Tennessee River being the dividing line between the Mississippi and the Tennessee Conferences. Going east of the mountains, the reader will find in the Holston District several circuits, indeed most of the appointments, in Virginia and North Carolina. The Conference, by the new arrangement, extended from New River, South-western Virginia, west to the Mississippi River, and from the Cumberland River south to the Tennessee River. This included all East Tennessee, Middle Tennessee, except what was set off with the Kentucky Conference, and West Tennessee; but it will be recollected that up to this date there had been but few settlements and scarcely any preaching west of the Tennessee River. The country was new and just opening up to immigrants.

The Conference for the next year, 1821, was held at Hopkinsville, Ky., Oct. 4, 1820. No Bishop being present, Marcus Lindsey was elected President, and conducted the deliberations with ability and impartiality, for which he received a vote of thanks. This, let it be remembered, was in the autumn of the same year in which the General Conference resolved to divide the Tennessee Conference into two. All the members met at *Hopkinsville*, according to previous appointment.

The question arose as to the legality of the meeting, some one introducing a resolution that those preachers who intended to identify themselves with the Kentucky Conference should meet in a body by themselves. This resolution was overruled by the President, and the business was conducted as usual. The proceedings of the Conference were interesting. No Bishop was present, and a member of their own body presided. It was their last meeting as one body in an Annual Conference. The place was new, a Conference never before having held its session there; besides, several new topics were introduced and discussed.

A committee was appointed to examine manuscripts proposed for insertion in the *Methodist Magazine*. The committee consisted of George McNelly, Jonathan Stamper, John Johnson, Thomas Stringfield, and Henry B. Bascom. Were all the articles now offered for the press required to pass such an ordeal, many a writer would die unknown to fame.

Several efforts were made to organize a Kentucky Conference, or to ascertain who would constitute the new Conference, or where it should be held, but the President and a majority were firm, and held the body together till the hour of adjournment, reading out the appointments for each Conference as though nothing had transpired to change the boundaries. The Conference pro-

ceeded to fix by ballot the place of holding the next session of the Tennessee Conference, but the President fixed the place of holding the Kentucky Conference.

It was at this session the Conference took the first step toward the organization of a regular Missionary Society, auxiliary to the Parent Society, which had been constituted only a short time previous, and submitted the constitution to the Annual Conference. Thomas L. Douglass, Alexander Cummins, and James Axley, were appointed a committee to consider the matter and report. After a few days, the committee was released, and another, consisting of Jesse Cunnyingham, Jonathan Stamper, and Thomas D. Porter, selected. A move had also been made, and a committee appointed, to consider the subject of education and the establishment of seminaries of learning; this committee was also released, and the subject referred to a new Committee on Missions.

The first missionary contribution, so specified, is noted in the Journal in this wise :

“Thomas L. Douglass informed the Conference that \$27 had been placed in his hands by Brother Cunnyingham for missionary purposes, and moved that said money be equally divided between the preachers who may be appointed to the mission in Jackson’s Purchase. Seconded, voted, and carried.”

The Committee on Missions made two reports—viz.:

I. "The committee appointed to take into consideration the subject of missions reported, and the following resolutions were adopted :

"1. The President of the Conference be directed to send two missionaries to that part of Jackson's Purchase included in Tennessee and Kentucky States, who shall be considered members, the one of Kentucky and the other of Tennessee Annual Conference ; and these missionaries be directed to report in the ensuing spring each the true situation of that country in which he has labored to the Presiding Elders of Nashville and Green River Districts, whose duty it shall be to send them assistance, if necessary ; and that said missionaries be the one under the direction of the Presiding Elder of Nashville District, and the other under that of the Presiding Elder of Green River District.

"2. That the Conference proceed to establish a Society auxiliary to the Missionary Society of the Methodist Episcopal Church in New York, by appointing a committee to draft a constitution, which shall be presented to the next Tennessee Annual Conference. Thomas L. Douglass, James Dixon, Thomas D. Porter, were elected the committee to carry this resolution into effect.

"3. That during the present year the Presiding Elders and preachers in charge of circuits and sta-

tions do make collections for the support of those missionaries who may be employed for the present year."

The missionaries appointed to that part of Jackson's Purchase embraced in the States of Kentucky and Tennessee were Hezekiah Holland and Lewis Garrett, jr.

II. "The Committee on Missions submitted the following as another report—viz.:

"The Committee on Missions, to whom was referred the subject of seminaries, reported, and the following resolutions were adopted:

"1. *Resolved*, That a committee be appointed by this Conference to confer with the Trustees of the Bethel Academy, at Nicholasville, Jessamine county, Ky.

"2. And the committee be instructed to meet as soon as possible, and enter into such measures as may seem best in their judgment, to employ a teacher as soon as the present session concludes.

"3. And that the committee have power to enter into such measures as they may deem most expedient for raising such sum or sums of money as may be necessary, and that they communicate such plan to the Presiding Elders of the Kentucky Conference, whose duty it shall be to put such plan or plans into operation.

"4. *Resolved*, That the Presiding Elders of *Tennessee Annual Conference* be instructed to

make inquiry with respect to the most eligible site for erecting a seminary, and of the most probable means of raising money for its establishment, as also to receive any donations that may be given, conditionally or otherwise, for the purpose, and report to the next Annual Conference."

This may be considered the first effort at an attempt to build an institution of learning in the Tennessee Conference.

The following long list of names is recorded as those admitted on trial, October, 1820 :

Shelton Jameson, Wm. Young, Edward Stevenson, John Evans, Wm. Martin, David Gray, Esau Simmons, Allen B. Dillard, W. H. McReynolds, J. W. McReynolds, Blatchley C. Wood, L. C. Allen, John Denham, Jo. B. Wynns, Jos. Williams, Elias Tidwell, Henry Gregg, W. P. Kendrick, Jos. Cumming, Thomas Payne, John Paulsaul, W. B. Peck, B. M. Drake, Aquila Sampson, A. J. Waters, A. J. Crawford, Benjamin P. Sewell, Wm. B. Carpenter, Jacob Sullivan, Samuel Hyneman, and Isaac Reynolds—thirty-one in number. Of these, thirteen were from Kentucky, thirteen from Tennessee, and five from Virginia.

The following local preachers, from the Tennessee portion of the Conference, were elected to deacon's orders: Richard Bibb and Richard Moore,

from Fountain Head Circuit; Edward Patterson, John Pollard, and John P. Horton, from Limestone Circuit, Ala., and N. Speaks, from Abingdon, were also elected. No note is taken here of a large number coming from the Kentucky portion of the work.

The following local deacons were elected to elder's orders: James Bibb, from Limestone Circuit; Robt. Dugan and James W. Faris, from Flint. A number from Kentucky were elected, as the Conference sat in the limits of that State.

The numbers in Society were all returned as heretofore, and showed a total of 31,105 white and 3,454 colored members.

The President, at the close of the Conference, announced the following appointments:

NASHVILLE DISTRICT.—Thos. L. Douglass, P. Elder; Nashville, Hartwell H. Brown; Lebanon, Sterling C. Brown, W. B. Carpenter; Caney Fork, Wm. Allgood, Jacob Sullivan; Franklin and Columbia, Thomas Maddin; Murfreesboro and Shelbyville, Robert Paine; Buffalo, Moses Smith, Elias Tidwell; Stone's River, John Brooks, Jo. B. Wynns; Nashville Circuit, Samuel B. Harwell, R. W. Morris; Duck River, Elijah Kirkman, Andrew J. Crawford.

TENNESSEE DISTRICT.—Thos. D. Porter, P. Elder; Pond Spring, Joseph Williams; Jackson, —;

Flint, Thomas Stringfield, Wm. McMahon, sup.; Limestone, Lewis S. Marshall; Richland, Joshua Boucher, Ellison Taylor; Shoal, John Craig, Alsom J. Walters.

FRENCH BROAD DISTRICT.—James Axley, P. Elder; Nolichucky, James Cumming; Powell's Valley, Jesse Green; Tennessee Valley, Obadiah Freeman, Robert Hopper; Sequatchie Valley, John Kesterson, John Paulsaul; Little River, Abram Still, Wiley B. Peck; Knox, David Adams, Jesse Cunnyngnam, sup.; Knoxville and Greenville, James Dixon; Hiwassee, Thomas Payne.

HOLSTON DISTRICT.—John Tevis, P. Elder; Lee, James Witton; Clinch, Samuel Patton; Tazewell, John Bradfield; New River, —; Ashe, John Bowman; Abingdon, Ancil Richardson; Holston, William S. Manson, William P. Kendrick; Carter's Valley, George Ekin.

Missionaries to the Jackson Purchase: Hezekiah Holland and Lewis Garrett, jr.

Thus the newly-arranged Tennessee Conference embraced four Presiding Elders' Districts, having within their bounds thirty-one circuits and stations, and one mission; with forty-six effective preachers, two supernumeraries, and two superannuated. A fine, growing country opened up before them; they had the prestige of former success to encourage them, and a band of able

and tried veterans to lead them. Douglass and Porter, Axley and Cunnyingham, Dixon and McMahon, were ministers of high grade and wonderful popularity. A host of young men, full of promise, followed: Paine, Maddin, the Browns, Stringfield, Boucher, Jesse Green, Tevis, Kendrick, Patton, and others, were destined to high position in the Church. It will be interesting to mark their progress and witness their many victories in the name of Jesus Christ, the Captain of the hosts of Israel.

Among those admitted on trial at Hopkinsville, there were several, who became eminent, who were assigned to the Kentucky Conference, and properly belong to the "History of Methodism in Kentucky." Among these, mention should be made here, for obvious reasons, of Edward Stevenson, Luke C. Allen, and Benj. M. Drake.

Mr. Stevenson took an elevated rank in the Kentucky Conference as a preacher. He, in his mature years, was elected Book Agent of the Methodist Episcopal Church, South, in which he served the cause of Christ with great zeal. He was honored by the degree of D.D., and died a few years since, full of hope. He lies buried near Russellville, Ky., where he spent his latter years, at the head of a female seminary of a respectable grade.

Luke C. Allen traveled in the Tennessee por-

tion of the Kentucky Conference for a considerable time, especially in the Goose Creek country, Sumner county. Here he married a daughter of the Rev. Nathaniel Parker, and here he had great reputation as a pulpit orator, a preacher of much pathos and remarkable power. He was a man of faith and deep spirituality.

Benjamin M. Drake was transferred soon after this to Mississippi, where he long lived, holding a prominent place in his Church and in the country. Few men have been more honored in their day than Doctor Drake. His memory is precious to the people he so long and so faithfully and ably served. He was the life-long friend of Dr. Winans, and the two were regarded in Mississippi as a tower of strength.

Those who were admitted on trial and appointed to circuits within the Tennessee Conference should be mentioned more distinctly. Joseph B. Wynns, after a few years, located, lived in Middle Tennessee, and exercised his gifts as a local minister. He yet lives in a green old age, and is, so far as the author is informed, a worthy minister of the gospel.

Joseph Williams was a man of moderate abilities. He retired from the itinerancy and occupied a local sphere, preaching and buffeting with the world, striving, as many a Christian man does, to sustain a large and dependent family. Mr.

Williams had a good person, a fine voice, and was sometimes powerful in the application of his sermons.

William P. Kendrick soon grew to be a very attractive and popular preacher. He was a minister of rare gifts, and was followed in his palmy days by multitudes. In East Tennessee and South-western Virginia, where he first acquired fame, he was regarded as almost unequaled. And, then, there was a power in his pulpit appeals that was almost irresistible. His person was agreeable; his face and features fascinating, when he was in animated discourse; his voice was smooth and pleasant, and his articulation peculiar, accompanied with what might be called a slight lisp; his elocution was good, his style easy and natural, and his logic powerful. Altogether, he was an extraordinary preacher, excelled by few in his day. He retired from the Conference, and entered into secular pursuits, and mixed to some extent with politics. He, in a great measure, lost the spirit of his early mission, but still he preached occasionally, and maintained his integrity, it is hoped, to the end. Though advanced in years, he went as a chaplain with the Confederate army, and died while preaching Christ to the soldiers. He was honorably connected, and greatly admired because of his high order of mind.

Elias Tidwell still lives, a superannuated member of the Memphis Conference. He has been a plain, working preacher most of his life, and is waiting for his change. He is truly "a worn-out preacher." So does James Cumming still survive. He is connected with the Indian Mission Conference, and for many years has been on frontier work. Having passed his three-score and ten, his physical strength has failed, but his faith and zeal know no abatement.

Thomas Payne, a faithful man, has gone to his reward. He gave to the Church a son, the Rev. Wm. C. Payne, who was a noble spirit, and fell at his post in the Mississippi Conference, a victim to yellow-fever.

Wiley B. Peck was connected with a large and respectable family, the Hon. Judge Jacob Peck, of East Tennessee, being one of his brothers. His early advantages were superior to most of the young preachers in his day; his attainments were respectable, and he was appointed to several important stations. He, however, failed in a measure to meet the high expectations of many of his friends; he became dissatisfied with his surroundings, united with the Protestant Episcopal Church, and went somewhere North. Whether living or dead, the author cannot decide, but he went into comparative obscurity when he withdrew from the Methodist Church.

Mr. Peck was a gentleman of good manners, and, so far as known to the author, of good morals; but he made the sad mistake, that too many since have made, of going into a Church where the ministry is ever trammelled with ritualistic ceremonies. The pulpit of the Protestant Episcopal Church is an unfavorable arena for exhibiting the power of divine truth. The word of God should not be bound. To make unjustifiable war on others is not only unchristian, but in bad taste; and yet it is hard to avoid the impression that men who at mature life change their ministerial relations are actuated by improper motives. For a well-educated Methodist minister, of years standing, and with the opportunity and time to investigate, to deliberately adopt the fable of apostolic succession and baptismal regeneration, as held by high-toned Episcopalians, is so surprising, that one scarcely knows how to believe such a person sincere in his professed change of sentiments.

Andrew Jackson Crawford, who was recommended from the Nashville Circuit, was a young man of promise. It is said he was a relative of the distinguished General, whose name he bore. Mr. Crawford, after traveling several years, was married to Miss Kelly, daughter of the Rev. George Kelly, a local preacher of Madison county, Alabama. He located, and received an office

from the hand of the government, as will be explained in the following memoir, furnished after the death of Mr. Crawford:

“Andrew Jackson Crawford was one of the oldest members of the Mobile Conference, having for a number of years occupied the relation of a superannuated preacher. He was born in Tennessee, and fought in the battle of New Orleans during the war of 1812, under the distinguished General whose name he bore. . While yet a young man, he embraced religion, and became a member of the Tennessee Conference, at the time including the territory south of the Tennessee River and east of Mississippi. He was sent out by the United States Government as a surveyor of lands in the Cherokee Nation, at the same time preaching as a missionary to the Indians.

“About the year 1835, he emigrated to Alabama, and served for some years as Register of the Land-office at Demopolis. After this, he became a member of the Alabama Conference, and traveled for several years as an itinerant preacher. When his health became too feeble to travel longer, he settled at his home in Marengo county, and continued for many years, by his intelligence and public spirit, a useful citizen as well as an earnest and devoted Christian. He died in July, 1866, leaving an aged widow and several grown-up children in comfortable circumstances. The

characteristics of Brother Crawford were firmness of purpose, inflexible integrity of character, and pureness of heart. In the various relations of life, he was known as a man of principle, touched with something of the imperious and uncompromising spirit of his great commander, but ever accessible to the appeals of justice or of mercy. Hence, he was popular with his fellow-citizens, and was invested by them with offices of public trust. As a Christian, his life was pure and spotless, and his devotion to the Church was only limited by his strength and means. A lengthened and varied experience of human life led him through many labors and trials, but his faith remained pure, and his love for mankind waxed stronger, while his zeal for Christ never abated from declining years or increasing infirmities. As a preacher, his style was clear and vigorous, his manner earnest and persuasive, and the substance of his sermons rich and instructive. His white hair and florid complexion rendered his appearance venerable, and none ever doubted the sincerity of his belief in those truths which he had preached from youth to old age, to men of every race, white, red, and black, and to every class of society, whether civilized or savage. His death still farther thins the ranks of the pioneers of *Methodism* who planted the seeds of the gospel in the

virgin soils of the great South-west, but he realized in himself the promise to the good man of being full of days, riches, and honor, and we consign his memory, with confidence, to the keeping of the generations that are to come after him and after ourselves."

Benjamin P. Sewell was the son of the Rev. John Sewell, a pioneer preacher, noticed in vol. i. of this work. Benjamin was converted in early life, and entered the ministry while a youth. He improved rapidly, and soon attracted much attention. He was popular and eloquent, and much flattered. The result was that he lost the spirit of his work, apostatized, and was finally expelled the Church. This was regarded not only as a sad event in the history of young Sewell, but a peculiar affliction to the Church. He had filled several of the most important appointments in the Conference, among the number the Nashville Station. Mr. Sewell submitted to his punishment without complaint, retired to private life, and followed his secular pursuits till his death. He, however, in the meantime, was reclaimed, was reädmited into the Church, and restored to the ministry, and modestly exercised his gifts in a local sphere till death released him from the gloom of life, which hung over him in some degree as long as he lived. He mourned the sad events *that eclipsed his bright morning light*, and

left him in clouds and shadows the remnant of his days. How many promising young men have lost all by the flattery of deceitful lips or the indiscreet and incautious praise of sincere but misguided friends !

William B. Carpenter came recommended from the Nashville Circuit, with Crawford and Sewell. He was a faithful man and a good minister of Jesus Christ. He, however, had a slender constitution, and was not able to continue in the itinerant work many years. He located, and resided, for many years, about twelve miles from Nashville. He was a zealous local preacher, and commanded the esteem and confidence of all who knew him. He has gone to rest.

CHAPTER V.

Conference at Salem—Bishops McKendree and Roberts present—Philip Bruce present—Censures for offenses—Preachers admitted—Rufus Ledbetter, J. Belote, John Seay, T. A. Young, J. Hearn, F. P. Scruggs, A. Overall, N. R. Jarrett—John Rains, John Kelley, Robert Boyd, R. Neeley—Missionary work among the Cherokees—N. L. Norvell, George Horne, D. Cumming, Coleman Harwell, John Smith, O. Freeman, J. Cecil, Z. Munsey—Local preachers elected to orders—John Haynie—Missionary Society—Seminary—Progress of the Church—Conference at Ebenezer—Bishop George—Thirty-eight admitted on trial—Hammett and others transferred to Virginia—Hammett, J. Carle, John Kerr, W. Ledbetter, W. Conn—The bounds of the Conference—I. W. Sullivan, A. B. Rozell, R. F. Jarrett, B. Brown, and others—John White, A. W. McClure, and others—William Mullins, F. A. Owen, J. Y. Crawford—Resolutions of instruction—Local preachers elected to offices—Locations—Increase of members—Conference met at Huntsville in 1823—Prominent Methodists in Alabama—Camp-grounds, etc.—Bascom's preaching—Bishops McKendree and George at the Conference—Minutes lost—Preachers admitted—James McFerrin, T. A. Strain, I. Easterly, E. F. Sevier, Creed Fulton, J. W. Kilpatrick—Numbers.

THE next session of the Conference was held at Norvell's Camp-ground, Bedford county, Ten-

nessee, beginning Nov. 7, 1821. The name in the Journal and in the printed Minutes is erroneously spelt "Norrells." As already noted in this work, this camp-ground, where there is a church, is more properly called SALEM, and is situated near Bell-Buckle.

At this Conference there were two Bishops present, McKendree and Roberts. Thirty-one preachers responded to the roll-call on the first day. Bishop McKendree opened the Conference with the usual devotional exercises, and "a few appropriate remarks." Bishop Roberts then took the chair, when Thos. L. Douglass was chosen Secretary, and the Conference proceeded to business.

The Rev. Philip Bruce was present, and, though a superannuated member of the Virginia Conference, was made chairman of the committee "to examine the graduates."

Soon after the opening of the Conference a complaint was brought against one of the Presiding Elders for "admitting and encouraging a private subscription for his particular benefit." After considerable discussion, his character passed; but the President expressed his views freely in opposition to the practice, and directed that it should not be followed in future. The preachers were not expected to love money.

At a subsequent session, a complaint was made

against a preacher for neglecting to go to his appointment, and that "he had contracted with another preacher, giving him boot in swapping circuits." He was publicly reprimanded. Preachers, in those days, were held to rigid account for their official as well as their personal conduct. The name of A. J. W. was called; nothing appeared against his moral character, but it was considered that he would not make a useful preacher; he was, therefore, "dropped."

A local preacher applied for deacon's orders, "but," says the record, "as he gives the people whisky at corn-shuckings, he is not elected."

The following preachers were admitted on trial—viz.:

Rufus Ledbetter, Jonas Belote, John Seay, Jacob Hearn, Thomas A. Young, German Baker, Finch P. Scruggs, James G. H. Speer, Abraham Overall, Nathaniel R. Jarrett, Absalom Harris, John Rains, John Kelley, John Rice, Robert Boyd, Benj. F. Liddon, Richard Neeley, Francis R. Cheatham, John Patton, Nathan L. Norvell, James Edmiston, William Patton, Thos. J. Brown, George Horn, David B. Cumming, Peter Burum—twenty-six.

This was a noble contribution to the itinerant ministry, and increased the number of efficient laborers greatly.

Absalom Harris, B. F. Liddon, F. R. Cheatham,

Jas. Edmiston, Jno. Patton, and Peter Burum were not continued the next year.

Rufus Ledbetter was the son of the Rev. Charles Ledbetter, already referred to in this work. He was a young man of fine personal appearance, and deep piety. He traveled a few years in the Tennessee Conference, and was transferred to Virginia. There he labored till his health, in a measure, failed, and he located, and returned to Tennessee, where he lived till about the year 1864, when he died in great peace. He was an able preacher and a good man. After his return to Tennessee, his labors were abundant, sometimes on the circuit, and sometimes in a local sphere; but he was always the same devout, conscientious servant of God and of his Church—respected and honored by those who knew him well.

Jonas Belote was a promising man; he, however, traveled only a few years, and the author knows nothing of his after life. John Seay still lives; long since, he went into the local ranks, a bachelor, and continues unmarried. He is a man of means and strong impulses. He became somewhat disaffected toward the South during the late civil struggle, but still he bears his brethren of former years in the arms of his affection, and makes frequent demonstrations of his love to the cause of missions by contributing material aid. His extensive family are firm in their attachments

to the Church of their fathers. Thos. A. Young was a strong preacher—married, located, and lives in retiracy. Jacob Hearn traveled several years, and located; he still lives, a man of faith, prayer, and consistent piety. German Baker was a young man of respectable attainments, made a good preacher, had delicate health, and has spent a long and useful life in preaching and teaching. He lives on the shore of the last river.

Finch P. Scruggs, to whose family reference has been made in this work, is still an active member of the North Alabama Conference. He has filled many important appointments, and has always been acceptable and useful.

Mr. Scruggs, as has been seen, belonged to a large family, several of whom became eminent preachers. He commenced his Christian life in Nashville, where he also began to exercise his gifts as a preacher. He was the first colleague of the author, and has always been esteemed by him. Mr. Scruggs is a gifted preacher.

James G. H. Speer was sketched in our first volume.

“Abraham Overall belonged to a large and respectable family, noted for their piety and devotion to the cause of Christ and of Methodism. When he was a young man, he was awakened under the ministry of the distinguished Sterling Brown. He was converted in the year 1820 or

1821, and soon after entered the Tennessee Conference, where he traveled until his physical system gave way. He, however, continued among us as a supernumerary till he had passed, perhaps, his three-score years. He was remarkable for his plainness of manners and originality of style. He was a bold advocate of the doctrines of the Bible, and his rebukes of sin made him a terror to evil-doers. He ever maintained his consistency of character, and had the confidence and esteem of the Church and the world. They respected and revered him as a man of God. He died suddenly in 1862, after having, in an evening prayer, commended himself and family to God. He was a good man, full of faith and the Holy Ghost, and has left to his family and the Church the savor of a good name. The committee regret the absence of dates and facts, but present this brief memorial of a highly esteemed brother and fellow-laborer."

Such is the testimony of his brethren. He is buried among his kindred, in Rutherford county, Tennessee.

Nathaniel R. Jarrett was the son of a Methodist preacher, and became a distinguished minister of the gospel. He was a native of North Carolina, but removed with his parents, in early life, to the neighborhood of Lebanon, Tennessee. Here he was converted, and here he began to

preach the gospel. Having joined the Conference when he was quite a youth, and giving signs of future usefulness, and superior pulpit ability, he soon attracted crowds to his appointments, and wielded great influence as a preacher of righteousness.

All through Middle Tennessee, in North Alabama, in the Holston Conference, in West Tennessee, and in North Mississippi, Nathaniel R. Jarrett was a tower of strength. Few men of his day excelled him in pulpit oratory. In his latter days he was inclined to despondency, and uttered the sentiment, again and again, that a traveling preacher should never locate. He had located: he continued in the faith, however, and left the world in full hope of heaven. He died at his home, in Marshall county, Mississippi, Jan. 21, 1862, in his 61st year.

John Rains is still a member of the Tennessee Conference. He was local, however, many years, because of feeble health, and the pressing cares of a large family. He has the confidence and esteem of all who know him.

John Kelley was a native of Wilson county, Tennessee, and was born Jan. 26, 1802. In 1820 he was converted and united with the Church; admitted on trial in 1821, he was appointed to the Knox Circuit.

“John Kelley, son of Dennis and Elizabeth

Kelley, was born in Wilson county, Tenn., Jan. 26, 1802. He professed religion in September, 1820, and was licensed to preach the gospel Oct. 18, 1821; was admitted on trial in the traveling connection in November, 1821, and was appointed to Knox Circuit, East Tennessee. The following year he was appointed to Beech River Circuit, which was a very large and laborious work.

“In the fall of 1823 he was ordained deacon, by Bishop George, at Huntsville, Ala., and was sent to Carter’s Valley Circuit, in East Tennessee, where four hundred and fifty persons were added to the Church. In the year 1824 he was sent to Giles Circuit, in Western Virginia. In the fall of 1825, at the Conference in Jonesboro, East Tennessee, he was ordained elder by Bishop Soule, and sent to Greenville Circuit, where several hundred persons were united to the Church. In the fall of 1826 he was sent to Hiwassee Circuit. In 1827 he volunteered to go to the Missouri Conference, with Brother Peery. He traveled, successively, the White River and Hot Springs Circuits, in Arkansas. From the Conference of 1829 he was sent to the White River Circuit again, and in the following year he traveled Cape Girardeau Circuit, in Missouri. At the Conference of 1831 he was appointed to *Washington* Circuit, in Arkansas. During this

year he was transferred back to the Tennessee Conference, and was appointed to Smith's Fork Circuit. The following year, 1832, he traveled Caney Fork Circuit, and in 1833 the Lebanon Circuit.

"On January 25, in this year, John Kelley was married to Miss Lavinia Campbell. Then, for two years in succession, he was appointed to Fountain Head Circuit. In the year 1836 he labored on the Mill Creek Circuit; and the following year on the Sumner Circuit. From the fall of 1838 to about the year 1848, he was variously employed on the effective list—on circuits, stations, and Districts. In the fall of 1848 he took a supernumerary relation on account of infirmities and declining health. This relation he held to the day of his death, which occurred May 16, 1864. Much might be said of our beloved brother's usefulness, through forty-three years of ministerial labor. He was remarkable for his zeal, industry, and integrity, in all his official relations to the Church. His house was ever a home for God's ministers, and his hands were full of blessings for the poor. During the many years of his life, he endeared himself in a peculiar manner to his extensive list of acquaintances, by his sympathy, extending to every physical and spiritual want of the people. His calm judgment, and the confidence of the public in his

unswerving principles, brought scores of all classes to him for advice and aid. They found him ready with both. During his last illness, these people thronged the house and yard from the beginning to the close. He talked calmly of his condition, confident of his speedy departure to his immortal home. He died peacefully, commending the weeping throng around him to the care of the Lord, in whom he had trusted."

He was the father of the Rev. David C. Kelley, D.D., now a prominent member of the Tennessee Conference.

Robert Boyd was a young man of giant intellect and robust constitution, but, by the mysterious providence of God, he died in the second year of his ministry. He said, a few moments before his departure, "I shall soon pass the shining stars on my way home to the city of God." Wayne Circuit was his last appointment, as the colleague of Richard Neeley.

Richard Neeley was born in North Carolina, in 1802. His parents removed, while Richard was young, to Rutherford county, Tennessee.

In 1819 he was converted and united with the Church. Two years afterward he was admitted into the Conference, and continued until February, 1828, when he fell asleep in Jesus. He was the *honored* instrument of introducing the gospel

among the Cherokee Indians, and was successful in establishing our first mission among that interesting people. His circuit lay along the north side of the Tennessee river. He crossed over to the neighborhood of "Creek Path"—Gunter's Landing—and opened his mission at the house of Richard Riley, an intelligent half-breed. He reported the success of his enterprise to the ensuing Annual Conference, when that body took the following action :

"WHEREAS, it appears to us, from representations made, that there is a favorable opening for the establishment of a mission among the Indians of the Cherokee Nation, several of whom seem desirous that we should take them under our care and superintendence; therefore,

"1. *Resolved*, That we take them under our care, and establish a mission among them.

"2. That a missionary shall be appointed to reside in Mr. Riley's neighborhood, to preach to the Indians and instruct their children.

"3. That a committee be appointed to raise subscriptions and solicit donations for the support of this mission; to make such application, in a prudent way, of the money raised as they may judge expedient, and make report of their proceedings, and of the state of the mission, at the next Tennessee Annual Conference.

"4. That the Presiding Elders of Holston,

French Broad, Huntsville, Nashville, and Forked Deer Districts, for the ensuing year, be appointed a committee to act as above directed."

The Conference also appointed a committee consisting of William McMahon, Thomas Stringfield, and A. J. Crawford, to address Mr. Riley on the subject of the mission to be established in his nation.

Thus a work began, which has progressed for fifty years, and resulted in the salvation of thousands of the "red men" of the forest. Andrew J. Crawford was the first regularly appointed missionary, but the Indians desired that Mr. Neeley should be returned to them; accordingly, at the close of Mr. Crawford's year, he was appointed to "Lower Cherokee Mission." From this work he was never again removed, but continued with the Cherokees till he surrendered to his Master his credentials as an ambassador of Christ.

Mr. Neeley was married to Miss McNair, an accomplished and beautiful young lady, who was a native, but fair and well educated. He, however, was not long permitted to live and labor among his adopted people. He died young, and was buried among those who loved him as a minister of peace and a messenger of mercy.

Mr. Neeley was about medium size, fair complexion, dark hair, and brown eyes. He was

considered handsome, and was very modest and graceful in his manners. The author remembers him well. Mr. Neeley was present when he was converted; indeed, he was kneeling at his side, singing a beautiful and encouraging hymn, when light from heaven fell upon his redeemed and enraptured spirit, and caused him to rejoice with joy unspeakable.

It is no unreasonable statement to affirm that no missionary enterprise in North America, among the Indians, has ever been more successful than the Methodist Missions among the Cherokees, Creeks, Choctaws, and Chickasaws. The Cherokees, in particular, made rapid progress, after the gospel was introduced among them by the preachers of the Tennessee Conference.

Nathan L. Norvell, who was of the family where the Conference was held, has been a uniform Christian and faithful preacher, sometimes local and at other times traveling, till he is now advanced in years, awaiting the call of the Master.

George Horne was born in Wythe county, Virginia, August 9, 1796, and died in Fayetteville, Tennessee, May 2, 1868. He claimed to be a descendant of Bishop Horne, of England. He had literary advantages above many of the young men of his time, and was engaged for awhile as a teacher. Soon after his conversion, he entered

upon the work of the ministry, and continued several years in the traveling connection. He was very successful; great revivals of religion were the fruits of his toil, and he brought many into the Church. After his marriage he located, and entered upon secular pursuits, continuing, however, to preach wherever he went. He was a great traveler, and preached the gospel in Virginia, North Carolina, Tennessee, Alabama, Louisiana, Texas, Arkansas, Missouri, Illinois, and Kentucky. He spent a year in an expedition to California, moved, he said, by the "gold fever," which subsided without any pecuniary gain to him. He says, in his journal, that in this enterprise he "paid dear for the whistle."

Thousands of others had a like experience. It is always sad to see a man, called of God to the work of the ministry, turn aside after secular pursuits. Sometimes it seems to be necessary to a subsistence, but that only renders the case the more sorrowful. They that preach the gospel should live of the gospel, and those who receive spiritual things should minister, to the ambassadors of Christ, temporal things. Mr. Horne, like nearly every preacher who made the experiment, regretted the hour of his location.

Mr. Horne wrote much. His contributions to the newspaper press were numerous, besides essays, and many pages of manuscript not pub-

lished. But his work is done, and he has gone to his reward. He was a good man, and his works follow him.

David B. Cumming, long a member of the Holston Conference, was put on the superannuated list of the Indian Mission Conference, Oct. 4, 1872. He labored among the Cherokees before their removal West. In 1838 he was transferred to Arkansas, was appointed to missionary work, and continues faithful to the Master's cause. His strength is almost expended; doubtless, his reward will be glorious.

Coleman Harwell, sr., was readmitted at the Conference. He was an able minister, a meek, modest, retiring Christian, and a worthy example to the young preachers. He belonged to a preaching family, and left, when he passed away, two sons and a grandson in the work. His name occurs in another connection in this work.

John Smith and Obadiah Freeman located at this Conference.

John Cecil, Zach. Munsey, John Pendleton, John Marsh, Jacob Whitworth, Peter Faust, Charles Fearell, William McGuire, A. Perkins, and Lent Brown, local preachers, were elected to deacon's orders; and Ebenezer MacGowen, Green Hill, William Necessary, David Munsey, John Haynie, Nathaniel Moore, Haman Bailey,

Josiah Brandon, Leven Covey, R. W. Cardwe and Isaac Conger, local deacons, were elected Elder's orders.

Among the local preachers in those days there were many faithful and able ministers, who did a good work for the cause of Christ and Methodism.

Among those above-mentioned, there were many useful and godly men. Nathaniel Moore was married to a sister of Bishop McKendree. He was a man of considerable wealth for those times.

Josiah Brandon was a plain man, of sound mind and good understanding. He was the father of the Rev. Lemuel Brandon, and Thomas and William Brandon, who long lived at Huntsville, Alabama, and became prominent citizens, leading Methodists, and men of wealth.

Perhaps the most prominent in the list of Elders was John Haynie. He long lived in Knoxville, Tennessee, and was a successful merchant. About 1825 he removed to Tusculum, Alabama, then a new and thriving village. Here he opened a mercantile house, and was successful in business. He was an active, popular, and very useful preacher. He was small of stature but had a voice of great compass and power. At camp-meetings, he could be heard without di-

culty by thousands, and often moved the multitudes by his powerful appeals.

Mr. Haynie removed to Texas, and in 1839 was admitted on trial in the Mississippi Conference, which then embraced the Texas Mission. He was appointed to Austin, where he was continued two years. When the Texas Conference was organized, Mr. Haynie took position with his brethren in that new and broad field. He continued in the Conference till 1860, when he died full of hope. He lies buried at Lagrange, on the margin of the Colorado, awaiting the morning of the resurrection.

At this session of the Conference, Bishop Roberts presented the Constitution of the Missionary Society of the Methodist Episcopal Church. The Conference voted to establish an auxiliary society, to be located in Nashville, and Thos. L. Douglass was elected Vice-President of the Parent Society, in New York. The Conference also recommended, by vote, that branch societies should be formed in the various stations and circuits throughout the Conference.

The Conference considered the propriety of establishing a seminary of learning, when, on motion of Robert Paine, the Conference voted that a committee of three be appointed, one of whom shall correspond with the Mississippi Conference, and propose a coöperation with them in

the establishment of such an institution; and, in case they should unite with us, to appoint a committee to act in conjunction with a committee of this Conference, in fixing on the place, and to proceed in giving shape to the business, and to carry it into effect; and, in case the Mississippi Conference should not think proper to unite with us, the committee appointed by us shall be authorized to carry the business into effect for the Tennessee Annual Conference only, as they may judge proper, by fixing on the place, employing a teacher or teachers, collecting funds, etc., and report to our next Annual Conference. The Presiding Elder of the Nashville District, the stationed preachers at Franklin and Columbia, and the Presiding Elder of the Tennessee District were appointed to act as the committee on the above business, in strict conformity to the plan and regulations recommended by our Church.

This was, perhaps, the first decided step taken in the Tennessee Conference for the building up of literary institutions. Very little more, however, was done for several years; still, the minds of the preachers and people were stirred up and kept awake till the time for more definite action.

What progress the Church made may be gathered from the extension of the work, the multiplication of the preachers, and the increase of the membership.

In the list of appointments, the names of seventy-three preachers are found, a few of whom were supernumeraries; and the members numbered 15,823 whites, 1,810 colored, total 17,633. For the stations of the preachers, reference must be had to the printed minutes; but it is proper to note that Thomas Stringfield, who was appointed to "Nashville Town," and Thos. Maddin, who was assigned to Huntsville, Alabama, were exchanged, and Mr. Maddin filled the Nashville Station, and Mr. Stringfield, Huntsville.

Two missions were established west of Nashville, in what was called, as has been seen, "Jackson's Purchase:" North Mission—Sandy River, Benjamin T. Crouch and Lewis Parker were the preachers. South Mission—Broad River, Jacob Hearn; Forked Deer, Andrew J. Crawford; Big Hatchie, Abraham Overall.

The next Conference convened at Ebenezer, Green county, Tennessee, Oct. 16, 1822. Bishop George was present and presided. Thirty-eight members were present, and answered to their names, at the opening of the session. This, of course, did not include those on probation or who were candidates for admission. This might be considered a full attendance, when it is remembered the distance to be traveled on horseback to the seat of the Conference was so great. Some of the preachers had been on work near to

where the city of Memphis now stands, and others on New River, Virginia.

Ebenezer was an interesting place for the assembling of the brethren. It was one of the first houses of worship erected in Tennessee; it was the place where Asbury had often preached, and where many of the pioneer preachers had dispensed the word of life.

Thomas L. Douglass was elected Secretary, and the Conference proceeded with business.

Willie Ledbetter, Josiah Smith, John M. Holland, William Johnson, Francis A. Owen, Benj. S. Clardy, Joseph Carle, Lorenzo D. Overall, Felix Parker, Lewellen Jones, Ephraim Jones, John Cannon, James D. Harris, William Conn, Isaac W. Sullivan, William Mullin, Abner Bowen, Coleman Harwell, jr., J. W. Allen, James Y. Crawford, John W. Witten, William Cumming, Isaac Lewis, William Hammett, Arthur W. McClure, Edward T. Peery, Ashley B. Rozell, Rich. F. Jarrett, Nicholas D. Scales, John W. Camp, Thomas H. Cannon, Thomas J. Neely, Thomas Smith, Greenberry Garrett, Ambrose F. Driskill, Barton Brown, Josiah Rhoton, John White, John Kerr—in all, thirty-nine—were admitted on trial.

Of these, ten were transferred to the Virginia Conference—viz.: Joseph Carle, Lewellen Jones, *Ephraim Jones*, Felix Parker, William Hammett,

John Cannon, James D. Harris,* Thomas H. Cannon, John Kerr, and J. W. Witten.

Joseph Carle, in after years, located, and returned to Tennessee, where he long lived as a local preacher. William Hammett acquired great fame, located, went into politics, and was finally a member of Congress from Mississippi. He abandoned the ministry altogether. John Kerr continued a faithful servant of the Church for long years, died in old age, and went peacefully to rest. He was a superannuated member of the Virginia Conference.

Of those remaining in the Tennessee Conference, only eighteen were received into full connection, and elected to deacon's orders.

Thus it has been, from the beginning, that many who thought they were called to be traveling preachers, upon making a trial find that they are not adapted to the work, or that the toil and sacrifice of an itinerant life are not suited to their tastes or circumstances. And it not unfrequently happened that the Conferences judged the candidates destitute of qualifications to make useful preachers; hence, they were discontinued, or, as it was termed, "dropped."

Willie Ledbetter was a younger brother of

*This name is found among those remaining on trial in the Tennessee Conference in the following year. It is presumed his transfer was revoked.

Rufus. The following brief sketch, published in the *Christian Advocate*, Sept. 6, 1844, will answer as a sketch of Mr. Ledbetter; it was furnished by the Rev. M. Yell:

“The Rev. Willie Ledbetter, son of Charles and Francis Ledbetter, was born July 31, 1803. He was converted in early life; licensed to preach in 1821, and joined the Tennessee Conference, 1822. He traveled three years and located, but rejoined in a short time, we think in 1827.

“The situation of his family caused him to locate again. In this relation he remained several years, a pious, faithful, and useful minister in the country in which he resided. In 1842 he moved to Tishamingo county, Mississippi, and, so soon as he arranged his business, his attention was again directed to the itinerancy, and he was readmitted by the Memphis Conference, at Paris, Nov. 11, 1843, and appointed to Tishamingo Circuit. He entered on his work immediately, and labored faithfully day and night. He was truly a man of prayer and faith—he arose early to pray and search the Scriptures on his knees. He never entered the pulpit to deliver God’s word only from his knees, and verily the great Head of the Church attended the word with the Spirit. He closed his labors at Hopewell on the 8th inst., and his sermon on that day will not be forgotten on earth until this generation shall pass away, and

we trust never in heaven. On the 9th, he left for home, to visit his sick family. He was indisposed, and on arriving at home took his bed, not to rise again. During his confinement he was patient, resigned, full of faith and the Holy Ghost. He often exhorted his son, William Charles, then confined, to put his entire trust in God, and also advised his wife to look to the same great fountain in her distress and trial. Shouts of glory to God often burst forth from his happy and enraptured soul, in this his final trial and victory here below. A rare, blessed, and glorious scene—father and son, on their death-bed, encouraging each other in the faith of Christ. Let fathers and mothers live by faith in God, and bring up their children in the nurture and admonition of the Lord, and they will be blessed in life, death, and eternity.

“On the 16th inst., at 3 o'clock, P.M., the son, William Charles, in his 19th year, died in the triumphs of the gospel. When the death of the son was announced to the father, he remarked that his family was diminishing on earth, and increasing in heaven—that his son was then in heaven, but that he yet remained to suffer, though he thought but for a few moments. From this hour Brother Ledbetter declined rapidly, and on the next morning, at four o'clock, died, 17th inst., in his 41st year, and twenty-third

of his ministry. His last words were, 'Glory to God.'" He has two sons now in the ministry.

William W. Conn is a local preacher in the bounds of the Tennessee Conference, a good man and true. Isaac W. Sullivan located, studied medicine, practiced his profession, and preached, till a few years since, when he died a good man. A. B. Rozell, after a few years, retired from the work; he, at the time of this writing, is a citizen of Nashville, enjoying a green old age. R. F. Jarrett located. Barton Brown traveled many years—for awhile among the Cherokees—located, and now lives in Sumner county, Tennessee. He has given two sons to the ministry: Hardy W. Brown, of the North Alabama Conference, and Robert K. Brown, of Tennessee. N. D. Scales was a gifted young man, of fine attainments. He was sent as a missionary to the Cherokee Nation; he lost his position as a minister, and died out of the Church. He was connected with a large and highly respectable family. Thomas J. Neely is an elder brother of the Rev. P. P. Neely, D.D. He is yet a member of the Memphis Conference. Thomas Smith is dead. A. F. Driskill is still an active worker in the North Alabama Conference.

John White was born in September, 1804, in Anson county, North Carolina. "He was admitted *on trial* at the Tennessee Conference of 1823,

and appointed to the Forked Deer Circuit. In 1824 he was appointed to Wayne Circuit. At the following Conference he was admitted to deacon's orders, and appointed to Hatchie Circuit, where he closed his life and his labors. In July his health began to decline, and on the 7th of August he was violently attacked with a bilious fever. Although he received the kindest attention at the place where he lodged, both from the family and from physicians, all attempts for his restoration proved abortive. He expired on the 18th of August, 1825, and left a world of sin and sorrow for a world of glory. He was well received in the places where he traveled; and his name will long be dear to many of the pious. In his affliction he was not heard to murmur. After his speech failed, one of his friends requested him to 'raise his hand, if he had gained the victory.' He did so, and, without a groan, left the world in triumph."

"Arthur McClure, of worthy and precious memory, was born in East Tennessee, on the 16th of February, 1801. About the eighteenth year of his age, he was happily brought to experience the power of divine grace, and became a member of the Methodist Society. Soon after this, he made great improvements in his knowledge of divine things, and received license to exhort. On the 29th of September, 1821, he was licensed to

preach; and, having joined the traveling connection in October, 1822, he was appointed to the New River Circuit, where he labored with success, and was greatly beloved by the people of his charge. Nature had formed him for hardship, study, and usefulness. His improvements were rapid, and his labors were always acceptable. In 1823 he was appointed to Jackson Circuit, and in 1824 to Limestone Circuit, where he ended his days, on the 26th of September, 1825. He sunk under the attack of a violent bilious fever, which baffled all the attempts of physicians. He reviewed, on his dying-bed, with heart-felt satisfaction, the truth of the doctrines which he had taught, and on which he now rested the eternal interests of his soul, in the destinies of a future world. In his last moments, he opened his eyes and, with a smile upon his countenance, exclaimed, 'O, Jesus! the sweetest name that ever saluted my ears.' He continued rapidly to decline until the heavenly messenger came to conduct him home, and then departed in glorious triumph. It may be added, in relation to the labors of our beloved brother, that one of the most distinguished revivals of religion ever witnessed in the Huntsville District prevailed upon the Jackson and Limestone Circuits, while he was laboring in them."

Mr. McClure was one of the most promising

and gifted young ministers in his day. The author knew him well, and only knew him to love and admire him.

Coleman Harwell, jr., was a native of North Carolina, removed to Tennessee while young, entered the ministry at twenty-two years of age, traveled the Shoal, Lebanon, Beech River, Forked Deer, and Wayne Circuits; was taken with consumption, and lingered till July 5, 1830, when he died, exclaiming, "Now, Lord, lettest thou thy servant depart in peace."

Wm. Mullins was a Virginian by birth; when a youth, he removed, with his parents, to Bedford county, Tennessee. In 1820 he was converted, and entered the Conference, as we have seen, in 1822. He was full of zeal, and did a good work for several years; but his health failed, and he located. After several years, his health somewhat improved, and he was readmitted, and continued in the active work until his constitution gave way. He died, March 18, 1870, a good man, and much beloved. He traveled in Middle and West Tennessee, and is remembered with affection by hundreds.

Francis A. Owen, who was admitted this year, is still in the itinerant connection. He traveled in East Tennessee, was Superintendent of the Indian Missions before the Cherokees were removed West; was stationed at Natchez, Missis-

ssippi; traveled in North Alabama, Middle and West Tennessee, and in North Mississippi; edited the *Christian Advocate*, at Memphis, Tennessee, for a season, and was four years one of the Book-agents of the Methodist Episcopal Church, South. He is now a member of the North Mississippi Conference.

Benjamin S. Clardy located, and afterward retired from the ministry.

For the facts contained in the following sketch the author is indebted to Mrs. Mary Crawford, the widow of the deceased :

James Y. Crawford was born in South Carolina, January 26, 1799 ; died May the 21st, 1850, in Hawkins county, Tennessee, aged fifty-one years, three months, and twenty-five days. In his childhood, his parents removed to Bledsoe county, Tennessee. He became the subject of converting grace in youth, and declared publicly that he was a follower of Jesus. He attached himself to the Church of his choice, ever adhering to its doctrines. He was appointed class-leader at the age of eighteen. Shortly afterward, he was licensed to exhort, then to preach, and was admitted into the traveling connection. In 1823 he traveled the Green Circuit, with Rev. W. S. Manson, under Rev. Thos. Stringfield. He was ordained deacon at Knoxville, by Bishop R. R. Roberts, November 30, 1824. There was a collection made at this Conference,

of \$22.50, for the benefit of James Y. Crawford, who was sent, as a missionary, to the Cumberland Mountain. He traveled the Knoxville and Carter's Valley Circuits the next two years. August 30, 1827, he was married to Mary, daughter of Rev. George White, of Rogersville, Tennessee. He traveled the Greenville Circuit in 1828, where he sowed the good seed in tears; but the Lord blessed his labors, and many precious souls were brought to the knowledge of the truth. Near the close of this year, he professed sanctification, a doctrine in which he always took great delight. In 1829 he was returned to the Greenville Circuit, where the Lord still crowned his labors with success. At Stone Dam Camp-meeting, eighty professed to find peace, and over one hundred united with the Church. In 1830-1 he traveled the Sullivan Circuit. In 1832-3 he traveled the Rogersville Circuit; in 1834 the Rutledge Circuit; in 1835 the Abingdon Circuit, where the Lord owned and blessed his labors in the conversion of many souls. In 1836 he was severely afflicted with a pain in his head, so that he could not travel and preach; he was advised by his friends to locate, which he did with much reluctance. While in a local position, he did not forget his holy calling, but was continually engaged in the service of his Heavenly Father, preaching when able, organizing Sunday-schools, holding prayer and class-meet-

ings, laboring in protracted and camp-meetings, visiting the sick, and doing all that he could to promote Christ's kingdom on earth. In 1847-8 he was appointed Bible-colporteur. In 1848 he again joined the Holston Conference, and was appointed to the Estillville Circuit. In 1850 he was appointed to the Jonesville Circuit, Lee county, Virginia, about twenty-five miles from his home. He always visited his family once a month, which was a source of happiness. He admonished his children to seek the Lord while young. But the period came when he should visit them the last time. The last week in April, 1850, he spent a few days with his loved family, but was not well; had a pain in his side, but was able to be up all the time, and held family devotion, a thing that was always punctually kept up. May the 4th, he bade farewell to his family, and started to his circuit. The Presiding Elder, the Rev. Joseph Haskew, invited him to aid in a quarterly-meeting at Anderson's Meeting-house, on the Clinch Circuit, *en route* to his work; he consented; he was not able to preach, but delivered an address to the Sabbath-school. Sunday evening, he grew worse, and sent for his wife. He lingered till the 21st of May, praising God and speaking of his goodness, when he fell asleep in Jesus. On Wednesday, the 22d, his remains were deposited in Rogersville cemetery, amidst the tears

of many dear friends, who deeply sympathized with the afflicted wife and eight orphans.

In person, Mr. Crawford was commanding, and his manners were easy and graceful; he was six feet four inches in height; his chest broad and full, eyes blue, complexion fair, hair dark, till whitened by age and affliction; his forehead high, features well proportioned; and his countenance mild and pleasant.

From other sources, the author learns that Mr. Crawford was, at times, a powerful preacher. He left a good name and a happy influence where he had long lived and labored as a minister of Christ.

The following resolutions were presented to the Conference by the Chair:

“Resolved, That we do hereby recommend to the next General Conference to add the following item to the Constitution, or to the restrictive regulations—viz.:

“Whenever a resolution or motion, which goes to alter any part of our Discipline, is passed by the General Conference, it shall be examined by the superintendent, if there be but one, or superintendents, if there be more than one; and if he, they, or a majority of them shall judge it to be unconstitutional, they will, within three days after its passage, return it to the Conference, with their objections, in writing; and whenever a reso-

lution is so returned, the Conference shall reconsider it; and if passed by a majority of two-thirds, it shall be deemed constitutional, and become a law, notwithstanding the objections of the superintendents. If it be not returned within three days, it shall be considered not objected to, and become a law.

“2. *Resolved*, That the General Conference may alter or correct the phraseology of the above item at discretion, but preserve the sense and true meaning of the law.

“3. *Resolved*, That we request the superintendents to submit a copy of the above resolutions to each of the Annual Conferences.

“Signed, by order, in behalf of the New York Conference.

“June 26, 1822.

ENOCH GEORGE.”

This was a memorial to the General Conference, to invest the Bishops with the *veto* power, a prerogative now granted to the Bishops of the Methodist Episcopal Church, South.

The committee appointed at the last Conference, on the subject of literary institutions, was continued another year.

George Yost, Gilbert D. Taylor, John Wood, James B. Sharp, John Bolding, John Nix, Wm. Gwinn, local preachers, were elected to deacon's orders.

Charles McAnally, Obadiah Bolding, Josiah

Daughtery, William Dugan, and Stephen Brooks, local deacons, were elected to Elder's orders.

Thomas D. Porter, William Allgood, James Axley, Ancil Richardson, James Whitten, and Robert Hooper, located.

There was a net increase in the membership, this year, of 3,533. This was truly encouraging, and it stimulated the preachers to farther conquests.

Eighty-five preachers were stationed this year, besides those transferred. Here was an increase of preachers in proportion to the increase of the members. The Lord favored his servants, and "much people was added unto the Lord."

November 26, 1823, the Conference met at Huntsville, Alabama. The country was new and the town young, but one of the most beautiful in all the South-west. Situated in a valley, at the base of a lofty mountain, from which flows a fountain of living water, running in a volume almost sufficient to float a light steamer, winding its way through natural meadows and beautiful groves, it was charmingly picturesque. The inhabitants were intelligent and refined, and the citizens celebrated for their hospitality. Here the Methodists preached, and, as early as 1823, had a good church as well as a prosperous and growing congregation. Among the first Methodists in Huntsville there were many noble spirits; and perhaps

a better class of women, for the number, could nowhere be found.

The limits of this work will not allow of extended notices of these worthies; but the history of Methodism would be incomplete without reference to a few of the leading-spirits of those times. Prominent were Dr. David Moore, the son of the Rev. John Moore, an aged local preacher, and his wife, who was the daughter of Judge Haywood, of Tennessee. They were devout followers of Christ, and she, especially, was an ornament to the Christian religion.

Thomas and William Brandon were strong pillars in the Church, and their excellent wives were worthy examples. Mrs. Eliza Brandon died in the noonday of womanhood; her death was so triumphant, and her victory so complete, that many were constrained to glorify God, who had given her so great joy in believing. Who among the modern preachers at Huntsville did not know her daughter, Mrs. Jordan, who was of herself a host? Perhaps few women, anywhere, ever exerted a more godly influence upon society than did Mrs. Margaret Brandon Jordan.

Mrs. Governor Bibb, Mrs. Doctor Manning, Mrs. Cain, Mrs. Lang, Mrs. Atwood, Mrs. Wyatt, Mrs. Pope, Mrs. Byrd Brandon, Mrs. Ewing, Mrs. Stokes, Mrs. Lewis, Mrs. McClung, and

scores of others, were true to the cause of God and Methodism.

John R. B. Eldridge, Daniel and Richard Harris, the Stegers, the Malones, the Jordans, the Bibbs, and hosts of others in the country, were true soldiers of the cross, and faithful workers in the cause of Christ.

“Father Hancock,” a local preacher, is worthy to be held in remembrance.

Among the influential citizens, the Rev. and Hon. John M. Taylor stood prominent. He was the brother of the Rev. Dr. Gilbert D. Taylor, a Virginian by birth, and a high-toned gentleman; but he was proud and skeptical, and had no regard for religion. The Lord humbled him, by the loss of his fortune and other afflictions. He paused, he repented, he listened, he was converted; and he became a Methodist, and a Methodist preacher. He was an eminent lawyer, and for a long time was a judge of one of the higher courts of Alabama. His character was spotless, his piety fervent, his zeal unabating, and his efforts to do good tireless. He preached wherever he had opportunity, and wielded a great influence in favor of the cause of Christ. His family, highly cultivated, became devoted Christians. He removed South, and, a few years since, died, and left a good testimony that religion is true. A great and good man was he, saved by

grace, through the instrumentality of the Methodists.

The most remarkable man in the vicinity of Huntsville, was the Rev. David Thompson. He was a Scotchman by birth, and after his arrival in Virginia, he was converted, and became a Methodist preacher. He removed to the vicinity of Huntsville soon after North Alabama was opened for settlers. He taught a classical school for many years, and educated most of the young men of Madison and the adjoining counties. He was learned, and especially was he skilled in teaching the Latin and Greek languages. He was an able preacher, and was faithful in the discharge of his ministerial duties, as long as he had strength. He lived to an advanced age, and died, in the year 1830, full of honors and full of faith. He lies buried near the waters of Elk River, not far from the Tennessee line. His posterity are worthy Methodists, and an honor to their progenitor.

Madison and Limestone counties were inhabited by an intelligent and enterprising population, many of whom were Methodists. Great revivals of religion blessed the country, and the Church grew and its numbers increased. There were many camp-meetings in those counties in early times, which were attended with great power. The most famous encampments were

Blue Spring, Jordan's, Ford's, Brownsboro, Beaver Dam, Nubbin Ridge, and Cambridge. There were others of less note. At these meetings many converts were made, and the Church was greatly strengthened.

It was at Blue Spring, four miles from Huntsville, that Dr. Bascom preached his celebrated sermon, in 1831. He, at the solicitation of the Rev. Wm. McMahon, who was then the Presiding Elder of the Huntsville District, attended this meeting. The fame of the preacher, and the popularity of the ground, brought a vast multitude together. Mr. Bascom was at his zenith, in full health, fired with zeal, and inspired by the presence of immense crowds of intelligent hearers. He preached on Saturday, and again on Sunday; he was successful, and only created a more eager desire to hear the distinguished preacher. Monday the audience was equal to that on Sunday. At 11 o'clock he took the stand, and, after a solemn hymn, sung as camp-meeting congregations alone can sing, and a solemn prayer, the preacher announced as his text: "*The Lord is risen indeed.*" Every eye was on the speaker, a profound silence reigned throughout the encampment; only one sound was heard, and that was the voice of the preacher. The exordium fixed the attention of every hearer; the argument followed: infidelity was demolished, skepticism blushed for shame,

objections were swept as chaff before the wind, the faith of believers was confirmed, the cause of Christ maintained, and the triumphs of Christianity portrayed in colors that none but the preacher could paint. The conclusion was irresistible. The vast multitude was spell-bound; every mind was convinced, every heart subdued, every bosom heaved with emotion, but a profound silence pervaded the whole assembly; then the multitude sat as if petrified—the stillness was like that which precedes an earthquake. On and on went the preacher; “peal on peal” excited to greater intensity the interest of the wondering crowd. Finally, with a grand climax, the sermon closed, and the preacher, exhausted, sank upon his seat. For a moment, the silence became more profound; and then came the reaction, when, in subdued tones or audible shouts, the whole audience exclaimed: **THE LORD IS RISEN INDEED!**

The author has heard many grand sermons, and has witnessed the power of oratory on the multitudes, but the overwhelming influence of this discourse perhaps exceeded any to which he ever listened. Though forty years have elapsed since it was delivered, to those who were present, and survive, it seems almost as fresh as if it had been preached but yesterday.

Bishops McKendree and George were both

present, and sixty preachers answered to their names on the first call of the roll. Thomas L. Douglass was elected Secretary, and Robert Paine Assistant Secretary.

The Journal says that both Bishops presided, but, singular enough, only a portion of the proceedings is recorded. The Secretary makes this note as explanatory, after recording the minutes of Monday: "The balance of the minutes, contained on a loose sheet, was given to one of the preachers to transcribe, and was mislaid, or lost." Hence, we have only a partial record of this interesting session; we learn enough, however, to know that James J. Trott, James McFerrin, Thos. A. Strain, Robert Kirkpatrick, Francis A. Jarrett, Elbert F. Sevier, Creed Fulton, John Dye, Jesse F. Barker, and Felix Parker were admitted on trial, and Lewis Garrett, sr., and Joshua W. Kilpatrick were reädmited. Among these are names known to the whole Church as ministers of prominence, because of their zeal, ability, and valuable services.

James J. Trott, for many years, was regarded as a plain, firm, and faithful preacher. He was appointed several years as a missionary to the Cherokee Nation. Here he married a native, became disaffected, withdrew from the Church, and became a preacher in the "Christian Church," or, as commonly called, "Campbellites." What caused

Mr. Trott to make this change is unknown. He has gone to the world of spirits, where he knows what is true and what is false.

James McFerrin, the father of the author, was born in Washington county, Virginia, March 25, 1784. The Rev. A. P. McFerrin, fourth son of James McFerrin, furnishes the following sketch :

“ His father, William McFerrin, was a farmer, a discreet and orderly gentleman, of the Presbyterian persuasion, a strict observer of the holy Sabbath, and was esteemed for his sobriety, good judgment, and intelligence. He shared in the perils and struggles of the American Revolution, fought at the battle of King’s Mountain, and lived out nearly his hundred years. The more remote ancestry—supposed to have been originally from Scotland—emigrated from Ireland to this country about the year 1740. The family, so far as can be traced, has always been Protestant, and has, from time to time, furnished a goodly number of ministers of the gospel.

“ The subject of this sketch did not enjoy good educational advantages; but, passing the years of his minority mainly in looking after the interests of his father’s farm, he was led to acquire habits of industry and enterprise. On his twentieth birthday, he was married to Jane Campbell Berry, in whom he ever found a judicious counselor and an affectionate and sympathizing companion.

“Shortly after this event, he removed from Virginia to Rutherford county, Tennessee. The country was new, its resources undeveloped, and many of the settlements constantly exposed to depredations by the Indians, who still lingered near in formidable numbers. Hardships and dangers were necessarily incident to such a condition of society; but none were better qualified to encounter them successfully than the adventurous settlers continually flocking in from the older States. Energy of character and personal courage were then regarded as paramount claims to places of distinction. Independently of the dangers arising from the neighboring tribes of savages, the relations of this country with Great Britain were every year becoming more and more threatening; and, to meet emergencies that might suddenly arise, the militia of the country, by proper equipment and training, were looked to as the main, if not the sole, reliance for protection. As a consequence, military office was eagerly sought as the most direct way to honorable distinction.

“Mr. McFerrin early gave much attention to military tactics, in which he at once took great delight, and became thoroughly skilled. In 1813—war with England having been declared—he was called into service, and, as captain of a company of volunteers, had but a short respite before they were called upon to make a campaign against

the Creek Indians, a powerful and warlike tribe, who had aroused the indignation of the country, on account of their treachery and murderous cruelty. Fort Mimms, to which helpless families had fled for safety, was, at an unguarded moment, surprised by the wily foe, who murdered the inmates with the most terrible barbarity. Captain McFerrin, at the head of his company, was soon on his way to the place of conflict. The combined forces of the various volunteer companies, under the command of General Jackson, by forced marches, surrounded the enemy at Talladega, and, after a sharp engagement of a few hours, caused a complete rout of the savages, leaving hundreds of the mightiest warriors of this powerful tribe slain on the battle-field.

“The sufferings endured, during this campaign, were most appalling. The troops, by forced marches, had penetrated far into the wilderness, making arrangements for the necessary supplies of provisions to follow. These arrangements failing, they found themselves in the most destitute condition. Delays brought little or no relief; and starvation, for a considerable time, seemed to await them; and it was only by resorting to acorns, and scraps of raw hide, and like precarious resources, that the unequal struggle against nature could be maintained. Time eventually restored them to the comforts of home.

"Captain McFerrin was now elected colonel-commandant of the fifty-third regiment—a post which he held for several years, and for which he proved himself to possess superior qualifications. The governor, in a general review of the militia, unhesitatingly declared his regiment to be more efficiently drilled and thoroughly organized than any other in the State.

"Being now about thirty-six years of age, his whole course of life was changed in a sudden and marked manner. Up to this time, his life had been an irreligious one; and his position and associations had not only been most adverse to serious reflection, but had led to a habit of positive profaneness. Generous, confiding, brave, and impulsive, his course of conduct was always of the most decided character—there was no wavering in his purposes when they were once formed; and his views and motives, whatever they might be, were always too transparent to admit of reasonable doubt. A whole-souled man of the world, those who knew him would feel assured that, if he became a Christian at all, he would be nothing short of a zealous, enterprising worker in the cause of Christ.

"Of the Methodists he had little knowledge, except what was gathered from witnessing occasionally some of the scenes attending the mighty revivals of the times. Having, in 1820, been led

to attend one of their camp-meetings, he was brought under deep conviction of sin, and, after a severe conflict of several weeks, was enabled to rejoice, with exceeding great joy, as a believer in the Lord Jesus Christ. Conversion, in his case, must be taken in the full sense of all that is implied in the term—the transition was complete, marked, permanent. His companions and associates were both astonished and awed at the sudden and marvelous transformation of which he was the subject.

“His prepossessions—the result of religious education and of former associations—were in favor of his becoming connected with the Presbyterian Church; but, after due deliberation, he united, heart and hand, with the Methodists.

“From the day of his conversion, it became his all-controlling purpose to render the utmost service in his power to the great cause in which he had enlisted; and his influence for good was apparent wherever he went. According to Methodist economy, there is always work for every worker who offers himself; even the ministerial ranks are ever open to receive recruits fresh from any of the walks of life—the expounders thereof supposing they find a warrant for it in the New Testament, where Paul, the philosopher, and Peter, the fisherman, are equally commissioned to bear the message of salvation to dying sinners.

So with Mr. McFerrin—he began at once to proclaim the glad tidings of salvation by Christ; and his brethren, and the Church with which he had united, at once gave him a cordial recognition as a preacher of the gospel, bidding him God-speed in the glorious work in which he had engaged.

“Having a large acquaintance, he became extensively engaged in his new calling, going from place to place, and, wherever he went, preaching Jesus and the resurrection. But, deeming it proper that his labors should now be more systematically directed, he, in the autumn of 1823, became a regular member of the Tennessee Annual Conference, and was appointed to the Jackson Circuit, situated in the northern part of Alabama, and to which he had, a year or two previously, moved his family. He had charge of this circuit two years, and the happy results of his labors there show how devotedly he had entered upon the duties of his itinerant life. During these two years, he preached four hundred and thirteen times, and had an accession of six hundred and seventy-three members. The two subsequent years (1826 and 1827), he traveled the Limestone Circuit, and, at the close of this period, removed to the vicinity of Courtland, Ala., where he purchased a farm and remained for several years. This was in the Franklin Circuit, which he traveled in the years 1828 and 1829.

A remarkably gracious work pervaded the entire circuit, extended to all ranks of society, and brought into the Church, within the two years, about twelve hundred persons. During this period, he attended the General Conference held in Pittsburgh, 1828, having been elected a delegate only two days after he was eligible. He was also a delegate to the General Conference of 1832, held in Philadelphia.

“At the close of his labors on the Franklin Circuit, he was made Presiding Elder of the Richland District, which he traveled four years. The District was large and laborious, extending from the range of mountains in North Alabama, northward into Middle Tennessee, as far as the town of Columbia. In the year 1834, having determined to remove to Western Tennessee, and knowing that his removal would necessarily demand much of his time and personal attention, he deemed it proper to locate for one year, till he should be settled in his new home. In 1835 he was reādmitted into Conference, and appointed to the Wesley Circuit—in the bounds of which he had settled his family—which he traveled for two years. His next appointment was to Randolph and Harmony, for one year; and he was appointed to the Wesley Circuit for the year 1839, which proved to be the last of his itinerant life.

"These last several years after his reëdmission to Conference found him, as ever, fervently and actively engaged in the work, his labors being abundant and abundantly blest. However, during this period, he was called to pass through several personal afflictions, being subjected to attacks of the prevailing fever of that region, by which his hitherto robust frame and firm constitution were seriously impaired; and, in view of the state of his health, he again called for a location at the Conference of 1839.

"Mr. McFerrin kept a brief, though clear and exact, record of the results of his labors, even a slight examination of which shows that his heart was always in his work, and that his ministerial career was one of uninterrupted success. In every field of labor, he left behind him the savor of a good name, which, after the lapse of a quarter of a century, is still cherished in the minds and hearts of thousands, with the most grateful and endearing recollections.

"His term of two years' work on a single circuit shows an accession of twelve hundred members to the Church. Among his papers is the following record, made in 1839: 'I have this day been taking a retrospective view of my life. I find that I have come short of my duty in many things that I owe to God; yet, through his mercy, I have peace with God, through our Lord Jesus

Christ. Since I joined Conference, November 25, 1823, I have preached two thousand and eighty-eight times; baptized five hundred and seventy-three adults, and eight hundred and thirteen infants; and have taken into Society three thousand nine hundred and sixty-five members. May the blessings of God rest upon them! Amen.'

"Mr. McFerrin directed his labors much in reference to present practical results—he looked for the fruits—expected them—nothing less could satisfy him. But the devoted minister of Christ can never, in time, know the full results of his labors—eternity alone can make them fully manifest. So with the subject of this sketch. Though his life and labors terminated nearly thirty-two years ago, still new and unlooked-for witnesses continue to come forward, claiming him as the instrument, in the hands of God, in bringing them to a saving knowledge of Christ.

"There are thousands who yet remember him as one of prepossessing and marked appearance, with straight, firm, and compact frame, of about a hundred and seventy pounds weight; nearly six feet, when erect; with fair and rather florid complexion; dark hair, slightly inclined to auburn; clear, blue eyes, and pleasing expression of countenance, indicative of a lively turn and quick apprehension. His fine conversational powers, ready wit, and keen sense of the humorous, ever

rendered him the life of the social circle. When a boy but twelve years of age, he was regarded as a splendid performer on the violin; and, in after years, as a preacher, his gift for song was often turned to good account.

"As a preacher, in manner and style, Mr. McFerrin was peculiarly himself—he studied no model—he belonged to no particular school. Of a fearless and generous spirit, he never flinched when duty seemed to call. Having, from early manhood, mingled much in public life, his knowledge of men and the ways of the world was extensive; and he had that indescribable influence over the multitude peculiar to a leader among the people—hence, his ready access to the hearts of his congregations. The doctrines of his Church he well understood, and the word of God was the man of his counsel. Scriptural truths, drawn fresh from the divine record, were the truths upon which he relied; and for their amplification and application he could draw copiously from the great volume of every-day practical life, of which few had a larger knowledge than he. So clear was his voice, so distinct his enunciation, so pointed his illustrations, that the remotest hearer could, without effort, gather the whole discourse; and the forcibly put truths, the earnest appeals, were just such as to tell in their happy and lasting results. Many are the witnesses pointing to him

as the instrument, in the hands of God, of bringing them to a precious knowledge of the Saviour of sinners.

“From the day of his conversion, the religion of Christ had, to a great extent, monopolized both the powers of his mind and the affections of his heart. So marked was his conversion that he seemed measurably free from many of those after doubts that often disturb the repose of the earnest Christian. And so, in his last earthly sufferings, there were no clouds, no doubts, no misgivings—with the peace which passeth all understanding, he was enabled to welcome the messenger of death.

“He died on the 4th of September, 1840, in the fifty-seventh year of his age. His grave is in Tipton county, Western Tennessee, hard by the church where his voice had often been heard in proclaiming the Christ in whom he now sleeps, and the resurrection in hope of which he now rests.

“Mr. McFerrin was married to Jane Campbell Berry, a native of Washington county, Virginia, on the 25th of March, 1804—the day that completed his twentieth year. They reared a family of six children, four sons and two daughters, all of whom, with the much-revered mother, still survive him—all members of Christ’s Church, and all of them favorably and independently circum-

stanced in life.* Three of the sons are ministers : J. B. McFerrin, D.D., Book-agent of the Methodist Episcopal Church, South—at the time of this writing Secretary to the Board of Missions ; Rev. William M. McFerrin, of the Memphis Annual Conference, and the youngest son, entering the ministry at a more recent date. With the exception of the removal of the father, death has not entered the family for about forty-five years. The eldest daughter is the widow of the late Rev. Samuel Gilliland,† for many years a member of the Tennessee Conference, and widely known as an eloquent and gifted preacher.”

Thos. A. Strain traveled several years, located, and settled in North Alabama, where he lived for many years, and devoted much time to the preaching of the gospel. He was a man of slender constitution, but of ardent piety and burning zeal for the cause of Christ. He was highly endowed by nature and sanctified by grace, so that he was a popular and useful preacher. He rests from his labors.

* Mrs. Gilliland is since dead.

† Samuel Gilliland joined the Tennessee Conference in 1825, and filled various respectable positions, as an itinerant preacher, until 1836, when the state of his health obliged him to locate. He was married in 1837, and continued preaching usefully and acceptably till his death, which occurred in 1856.

Isaac Easterly was a native of East Tennessee. In 1817 he was converted, and united with the Methodists. After his admission into the Conference, he traveled several hard mountain circuits, but was happy and successful in his work. In 1828 he located, and in 1836 he removed to Mississippi, where he preached as a local and traveling preacher for a number of years. Thence he removed to Livingston Parish, Louisiana, where he died in Christ, December 19, 1869.

Francis A. Jarrett belonged to a large and very respectable family, many of whom were preachers. He traveled for a number of years, and then located.

Elbert F. Sevier filled a large place in Tennessee, and especially in the Holston Conference, of which he was a leading member for many years. The author is indebted to an intimate friend for the following interesting facts :

Elbert F. Sevier was the eldest son of James and Nancy Sevier, of East Tennessee, born 30th September, 1802, and was the grandson of Gen. John Sevier, the first Governor of Tennessee. His mother was the daughter of Col. Henry Conway, of the Revolutionary War, a brave officer, whose wife, Sarah Conway, was a member of the Protestant Episcopal Church, but became convinced that she had rested in the mere form of religion, and knew nothing of its saving power.

She sought earnestly the forgiveness of her sins through Jesus Christ, and was powerfully converted; and ever afterward she bore testimony to that religion which creates us anew in Christ Jesus, and gives the witness of the Spirit that we are the children of God. Her fervent spirit and deep piety very favorably impressed her young daughter with the genuineness of the religion she professed, and as it was held and taught by the few Methodists then in the country. The result was that the mother of E. F. Sevier embraced religion, and joined the Methodist Church, under the labors of the first minister who preached in the neighborhood, after she was married and settled.

Toward the close of the year in which she had become a Christian, the minister intimated to her that he was not going to return their house as a preaching-place to his successor; but she pleaded with him so earnestly not to leave them without preaching that he finally agreed that, if she could find six who would become members of the Church, at his next appointment there, four weeks from that time, which was his last for the year, he would continue it as a place of preaching. She got on her horse, and rode round in the neighborhood, urging her neighbors to join the Church; reasoning with them, and trying to show them how much good might result to them

Methodism in Tennessee.

and to their children, by securing preaching in the neighborhood another year; and she continued her efforts, until she got that number to agree that they would join the Church at the next meeting, which they did. These earnest efforts on the part of one good woman, accompanied by prayer and the faithful preaching of the word, resulted, during the next year, in a revival of religion, during which some sixty or seventy persons were converted, and a good church was built, and the cause of Christ permanently established.

This estimable and faithful Christian woman did much to mold the character of her son for usefulness, and for the high position he afterward occupied in the Church of God, and in the estimation of all who knew him. After E. F. Sevier left school, he went to Jonesboro and studied law, and was licensed to practice. It occurred just at the time that a merchant, H. R. W. Hill, visited Jonesboro on business, and, during his stay, held prayer-meetings. Very few attended at first, but the interest soon increased, and a gracious revival of religion commenced. Young Sevier and others attended, at first, through curiosity; but he soon became concerned for salvation, and, in company with others, was found at the altar of prayer. It was not long until and O. B. Ross, with a number of other young

people
young
men
meet
me
t

people, were converted. The conversion of such young men as E. F. Sevier and O. B. Ross greatly increased the excitement and interest in the meetings: the house was soon crowded at every meeting, and many young persons of the best families in the community became religious, and the prayer-meeting revival continued until sixty-five were converted. Soon after his conversion, Mr. Sevier felt that it was his duty to preach the gospel; and, with a courage and decision worthy of all praise, he gave up the flattering prospects which lay before him at the bar to become a traveling Methodist preacher, which at that day required great sacrifices. About six months after his conversion, he received a license to preach, and that fall was admitted on trial in the Tennessee Conference, and was appointed as junior preacher on Abingdon Circuit, with W. P. Kendrick. His second appointment was on Knox Circuit, his third on Maryville, and his fourth on Green Circuit. At the close of that year, he was appointed Presiding Elder of Abingdon District, by Bishop Roberts; and for the next four years he was on that and the Greenville District. At the close of his fourth year on the District, he went to Alabama, and was married to Miss Powell, of Shelby county; and for nine years he remained local, returning to the Conference at its session in Greenville, October, 1839. From that

time until his death, which was about twenty-three years, he filled many of the most important appointments in the Holston Conference. His health was feeble for a number of years. The last appointments he filled were Chattanooga Station and District. In the latter part of the summer of 1862 he buried his second wife, who was the daughter of the Rev. Jesse James, a very sensible and most estimable lady. After the death of his last wife, in Chattanooga, his health declined very rapidly, and it was apparent to his friends that he was speedily passing away. The Holston Conference was to meet that year at Athens, Tennessee, on the 15th of October. For several weeks previous, though very feeble, he looked forward to the meeting, and expressed great anxiety to attend; he thought they would have a stormy session, and he wanted to be there to help manage the interests of the Church; but as the time approached, he grew worse, and when he could speak, and as long as he could utter a word, he spoke of the Conference and of his brethren in the ministry; and as he went down into the cold waters of death, relying alone upon the merits of Christ for salvation, he seemed to feel that his brethren in the ministry, with whom he had labored so long, were all standing around him. On the day before his death, he suggested *all the arrangements for his funeral, requesting*

that, when he died, they should telegraph to the Conference, then in session, for Brother J. Atkins to come and perform his funeral services—but not to preach his funeral sermon until some future time. About 12 o'clock the next day, Saturday, the 18th of October, 1862, he died in great peace, giving every assurance that, through the merits of Christ, he was entering upon a blissful immortality. Thus passed away one of the most popular and gifted members of the Holston Conference, sustained and comforted in death by the power of that gospel which he had so eloquently preached for thirty-nine years.

Mr. Sevier was frequently a member of the General Conference, and was esteemed as a man of talents and sound Methodistic views.

Creed Fulton became a distinguished preacher. He filled many important circuits and stations, and was one of the most popular preachers in the Holston Conference, into which he fell when the Conference was divided in 1824. Mr. Fulton was a strong friend of education, and did more than any man, minister or layman, to establish and endow Emory and Henry College. That flourishing institution, located in Washington county, Virginia, is a monument of the enterprise, zeal, and eloquence of Creed Fulton. Mr. Fulton devoted years to the training of the youth of the country. He was for years president of a flour-

ishing female institution of learning in Georgia. He was a member of the Louisville Convention, which ratified the action of the Southern Annual Conferences in reference to the Plan of Separation, as provided for by the General Conference of 1844.

Mr. Fulton died a few years since, in Southwestern Virginia. It is intended to remove his remains to the seat of Emory and Henry College, and erect a monument in honor of the acknowledged and distinguished father of the institution. Mr. Fulton lives in the memory and affections of thousands, while he is reaping the reward of a life of virtuous toil.

John Dye, Felix Parker, and Jesse F. Bunker retired from the work. Of their end the author has no information.

At this Conference, Joshua W. Kilpatrick was reädmittted. Mr. Kilpatrick was no ordinary man. To his son, the Hon. W. H. Kilpatrick, the author returns thanks for valuable items in his father's history.

Mr. Kilpatrick was born the 7th of April, A.D. 1782, in Iredell (then a part of Rowan) county, North Carolina. He was descended from a Scotch family. The name should be written Kirkpatrick, as old papers and traditions in the archives of the family clearly show that he was lineally descended from that old and well-known family. How the

orthography of the name was changed it is no part of the object of this sketch to explain. After the strictest sect, he was brought up a Presbyterian; his father, Andrew Kilpatrick, being one of the ruling Elders of one of the celebrated Dr. James Hall's churches—a divine justly celebrated as an orator and patriot of the American Revolution. When he was quite young, he had the misfortune to lose his mother. This was, indeed, one of the greatest of calamities, as she is represented to have been a woman of no ordinary character. Nature had endowed her with a handsome person, a clear and vigorous intellect, and a most lovely and amiable disposition. Added to this, she was a genuine follower of the meek and lowly Saviour. Her example and her teaching left a lasting impression on the mind and heart of her son. Her death seems to have produced in her husband great despondency, which, in its turn, reflected many evils upon the large family of children that were left thus bereaved. The father of the subject of this sketch was a man of culture, for the times and part of the country in which he lived. But with the loss of his wife departed that mainspring of his energies and manliness. To this cause is attributed the poor educational advantages which Joshua, and others of the family, obtained.

Although Joshua was trained according to the

"old blue-stockings rule," yet he did not readily yield his heart to the influences of divine grace. He was social in his disposition, and was quite fond of the amusements and pastimes of youthful company. As he grew up to manhood, although he did not participate in any outbreaking sins and dissipations, he was a votary of the pleasures of youth. The great revival of 1800, in its spread, reached the Carolinas and Virginia; in this revival, after a long and severe struggle, he was most powerfully and happily converted.

He soon felt it impressed upon his heart that it was his duty to preach the gospel; and, with all the energy and zeal of his nature, he set about making preparations to fulfill his great commission. About this time, the Methodist itinerant preachers were beginning to attract great attention in that part of North Carolina, and also to be greatly persecuted on account of the heretical doctrines they were reported to set forth. Among the number was the Rev. Mark Whittaker. Young Kilpatrick, in his thirst after truth, went to hear him. The observant eye of Whittaker soon found him out, and sought his companionship. From Whittaker and others Joshua W. Kilpatrick imbibed the doctrines of his beloved Methodism. He became convinced of, and satisfied with, the soundness of those doctrines. He became a con-

vert to them, and to them he yielded the devotion of his heart and mind, and the labors of his after life.

In his preparation for the ministry, his Presbyterian brethren had, up to this time, given him all necessary encouragement, and also considerable assistance. Now, however, when they found he had turned Methodist, they withdrew their countenance, and he became the object of no little persecution from them; and the foremost among them were some of the members of his own family. All this, however, did not divert his purpose, or work any change in his mind. He cast his lot with this persecuted people. Nor did he ever regret it.

On the 1st of March, 1805, he joined the Virginia Conference, held at Granville, North Carolina. That year he was appointed as junior preacher to the Richmond, Hanover, and Williamsburg Circuit, with the Rev. Humphrey Wood as preacher in charge. This was in the Richmond District, and Rev. Stith Mead as Presiding Elder. In 1806, with the same Elder and colleague, he was appointed to Cumberland Circuit, in the Richmond District.

On the 3d day of February, 1807, he was ordained a deacon at Newbern, North Carolina, by Bishop Asbury. That year (1807) he was appointed as preacher in charge of the Mecklenburg

Circuit, with the Rev. James E. Glenn as a helper. This was in the Norfolk District, and Rev. Philip Bruce was the Presiding Elder. In 1808 he was transferred to the Yadkin District, the Rev. Thos. L. Douglass being his Presiding Elder, and sent to Salisbury Circuit as preacher in charge, with the Rev. John French as his colleague. It was during this year, perhaps, he formed that close and lasting friendship with the Rev. T. L. Douglass that was so strikingly exhibited by both as long as they lived.

On the 12th day of January, 1809, he was united in marriage with Sally Hobson, of Cumberland county, Virginia, who still survives him, in the eighty-second year of her age.* This year, he located, and resided in Virginia until December, 1809. He then moved to North Carolina, where he lived in the vicinity of his relations during the years 1810 and 1811. In the winter of 1811-12 he emigrated to Maury county, Tennessee, where he "settled" himself, with his little family, about five miles from the town of Columbia, near to Duck River.

In the fall of 1823 he was reädmittid in Elder's orders, elected a delegate to the General Conference, and appointed to the Nashville Circuit. Up to this time, he was not engaged in the regular

* Several months ago.

work of the ministry all the time, yet he was not idle. He labored zealously and successfully in Maury, Giles, Lincoln, Bedford, Williamson, and Davidson counties—promoting revivals, organizing societies, and doing the work of an evangelist generally. Mr. Kilpatrick was kept out of the Tennessee Conference for several years by the efforts of some of the members, who were deeply imbued by the anti-slavery spirit. Mr. Kilpatrick was among the first preachers of the Tennessee Conference to engage in the work of missions among the colored people. In this work he was successful.

One trait in Mr. Kilpatrick was his uniform habit of declining prominent positions and taking fields of labor among the destitute and the poorer classes of the people. When urged at one time to take a prominent appointment, he declined by saying that that was an appointment which there was no difficulty in supplying; the membership on that work were able to procure, and generally had, the best preaching ability in the Conference; and, although not rich himself, he could supply a more destitute portion of the work, even if they could not pay him. This was the spirit that animated him.

In December, 1834, he removed from Maury county, Tennessee, and settled with his family in LaGrange, Alabama, 1835; and in 1836 he was on

the Franklin Circuit. In 1837 he organized and supplied the Courtland Colored Mission. In the fall of 1837 he located, and removed from the bounds of the Tennessee Conference, and settled with his family in Monroe county, Mississippi, about five miles east of Cotton Gin Port. He was here in the bounds of what was then the Alabama Conference. As soon as he was "fairly righted up" at home, with his accustomed zeal and energy he again began, as a local preacher, to preach to the people. The community in which he lived were generally imbued with the doctrines of Calvinism, as held and practiced by the Primitive Baptists. Without attacking these, or waging war against them, he preached the truth, "as it is in Jesus," according to the doctrines of his beloved Methodism. He had not a Sabbath unoccupied; and often his labors for the week on his farm gave place to preaching at some point where he thought the people needed that means of grace and a door was opened unto him. Soon, the fruits of his labors were apparent. Gracious revivals broke out at his appointments. At Athens, Cotton Gin Port, at Aberdeen, and other points, the work of God revived, and societies were organized; and, for that country, great numbers were added to the Church. Indeed, he felt that preaching the word of God—Christ and him crucified—was his great work—the work to which God

.

had, by his Holy Spirit, called him. And he had arranged his business, set in order his household, with the view of offering himself to the Alabama Conference, at its approaching session. But, alas! his race was well-nigh run, his labors were nearly ended.

During the latter part of the month of September, 1839, in over-exertion to try to save the property of a neighbor from being destroyed by fire, an attack of congestive fever was brought on. From the first he did not believe he would recover. He resigned himself into the hands of his God. His death occurred on the 14th of October, 1839, at his residence in Monroe county, Mississippi. By turning to the files of the *Nashville Christian Advocate* of that year (if to be found), you will see an account of the circumstances attending his death. In his last moments he was not deserted by his God—the Being whom he had preached and served.

He had been selected to preach the sermon on the Centenary of Methodism, at a camp-meeting that was held not far from him, during his last illness. The remarks that he had prepared in manuscript for that occasion were carried off by a friend and never returned.

Mr. Kilpatrick's frame was stout, his carriage firm, his manners gentle, and his conduct grave and ministerial. In the pulpit, he was often a

preacher of great power, and was instrumental in many gracious revivals of religion. He left a worthy family, whom he had trained in the fear of God.

Great prosperity attended the ministrations of the preachers this year. There was an increase of 3,862 white members, and 481 colored.

CHAPTER VI.

Conference met at Columbia, 1824—Bishops McKendree and Soule present—Bishop Soule's heroism—Preachers admitted on trial—A. L. P. Green, Dr. Harris, T. P. Davidson, M. Berry, W. V. Douglass, J. Summers, T. M. King, T. J. Brown, H. McPhail—Locations—T. J. Neely—Local preachers elected to orders—Missionary work—The slavery question again—Numbers in Society—Stations of the preachers—Division of the Conference—Holston Conference met at Knoxville—Bishop Roberts—Stations of the preachers—Number of members—Difficulties in the way—Delegates to the General Conference of 1824—John Tevis—Tennessee Conference at Shelbyville, November, 1825—Bishops Roberts and Soule present—G. Baker, Secretary—Protracted session—Complaints of maladministration—The reformers—Impressions made on the mind of the author—Distinguished ministers—Preachers admitted on trial—G. T. Henderson, H. B. North, G. Garrett, S. Gilliland, J. Renshaw, D. C. McLeod, W. L. McAlister, John New, W. P. Nichols, J. Tarrant—Local preachers elected—Holston Conference—W. T. Senter, D. Flemming, Godson McDaniel, and others—Jonesboro—Preachers admitted on trial—Thomas K. Catlett, Hugh Johnson, J. McDaniel, U. Keener, and others—Numbers in Society.

THE Conference met, in the autumn of 1824, at Columbia, Tennessee. Bishop McKendree

and Bishop Soule were both present. Thomas L. Douglass, Secretary. Bishop McKendree opened the Conference, and introduced Bishop Soule. Bishop Soule was ordained the spring previous, and was now just fairly entering upon the duties of the Episcopal office. He was elected four years previously, but declined to receive ordination, because of the passage of certain resolutions, limiting the power of the General Superintendents, and infringing upon the Constitution of the Church. Four years, however, wrought a great change in the minds of the preachers and people, or rather developed the true sentiments of the Church, in opposition to the changes proposed, when Mr. Soule was again elected; he now accepted the office, and was ordained May, 1824. His future life and administration justified the wisdom of his brethren in his selection for the responsible position. He was a profound preacher, a sound theologian, a wise legislator, and was thoroughly versed in Methodist law and usage. Now that he has gone to his reward, it is the deliberate opinion of the author that the American Church never produced his superior. He was as firm as he was wise, and would have sacrificed his life rather than compromise the principles of truth and righteousness. He evinced his honesty and integrity of character, as well as *his moral heroism*, when, in 1844, he threw him-

self in the breach, and endeavored, by every honorable means, to ward off the calamity which he saw coming upon the Church, by what he regarded a violation of the Constitution of the Church and the rights of his Southern brethren; and when he failed, though a Northern man by birth and education, and living at the time north of the line, he fearlessly stepped forward, assumed the cause of his injured brethren, identified himself with the Southern Church, removed to Tennessee, and died in Nashville, where he sleeps in hope of the resurrection of the just. He was a noble specimen of sanctified manhood.

The presence and presidency of Bishop Soule, in the Conference at Columbia, gave great pleasure to the brethren. From that time till the day of his death, he had the profound respect of the Tennessee Conference; and it is a mournful pleasure that his dust, as well as that of Bishop McKendree, sleeps in Tennessee soil.

Columbia, the seat of the Conference, is a beautiful and flourishing town, situated on the south bank of Duck River, in the county of Maury. Maury county is justly celebrated for the richness of its soil and the intelligence of its inhabitants. Here, Methodism was planted in an early day, and took deep root, and continued to grow and prosper. Mount Pleasant, Wilkes's Camp-ground, Bigby, Williamsport, Spring Hill,

Pruett's Lick, Hurt's Cross-roads, Peak's, and many other places, were and are celebrated for the triumphs of Methodism. A Church was organized in Columbia at an early day, and has continued to grow and prosper—subject to fluctuations—till the present time. Among the early members, mention should be made of the Plummers, the Dales, the Herndons, the Yateses, the Guests, the Nelsons, the Vaughts, the Porters, the Brandons, and others. Here, the Revs. W. T. and J. R. Plummer were born, educated, and converted. Here, long lived their esteemed father, James R. Plummer, sr., whose pious wife made the ministers of Christ welcome; and here resided Dr. McNeil, who, at one time, was a Presbyterian Elder and a Methodist class-leader. Here, Dr. Church for many years conducted a flourishing seminary, where hundreds of young ladies were handsomely educated, and sent abroad to bless the Church and adorn society. Columbia has often, since the year 1824, entertained the Conference.

Richard H. Hudson, John Summers, Alexander L. P. Green, Thomas M. King, Isaac V. Enochs, George W. D. Harris, Samuel R. Davidson, Thos. P. Davidson, Henry J. Brown, Amaziah Jones, Jeremiah Jackson, William V. Douglass, and Michael Berry, were admitted on trial.

Of these, only a few remain, most of them

having finished their work. Alexander L. P. Green has been in the work without intermission, and is still an efficient laborer. He has filled many of the most important appointments in the Tennessee Conference, and has been prominent in the councils of the Church—both in the General and Annual Conferences—for many years. He has a worthy son in the ministry, the Rev. Wm. M. Green, and all his family are members of the Methodist Church. As Dr. Green yet lives, it will not be expected that an extended notice should be made of him. That will be the work of a future historian or biographer. But it is just to say that he has a wide reputation, and wields a large influence in the Church. He retains his mental and physical vigor in a remarkable degree.

George W. D. Harris, though advanced in years and broken down by continued labor, heavy work, and much exposure, still lives; he is a superannuated member of the Memphis Conference. Like Dr. Green, Dr. Harris has filled many important positions, and has wielded a great influence in the Church of God. He performed nearly fifty years' work without intermission. He is the brother of ex-Governor I. G. Harris, and belongs to a large and respectable family. He now awaits patiently the coming of the Master. Dr. Harris has given three sons to

the ministry, one of whom has gone to his reward. Thomas P. Davidson, a brother of Samuel R., is a member of the Memphis Conference, enjoying a green old age, full of zeal, and is a successful laborer. Michael Berry located, and remains a faithful servant of God in that relation. His son, U. N. M. Berry, was admitted on trial into the Tennessee Conference October 21, 1872.

William V. Douglass was transferred to the Mississippi Conference in 1825. So far as the author is apprised, the remaining members of this class have all gone to rest. Perhaps John Summers may live, but, if so, he has retired from the itinerant work.

Samuel R. Davidson, Jeremiah Jackson, and Thomas M. King were all acceptable preachers. Henry J. Brown labored for years in Mississippi; he was a worthy member of the Brown family of Giles county, and brother to the Rev. James Brown, who died comparatively young, but left several sons, two of whom entered the ministry.

John Nixon, Elijah Kirkman, and Hugh McPhail were readmitted into the Conference, in Elder's orders. Mr. Nixon has already been alluded to as the father of the Rev. Thos. Nixon, who, since the reference to him in a previous volume, has gone from labor to rest. Mr. McPhail was transferred to the South, where he

ended his useful life. Mr. Kirkman traveled a few years and retired from the pastoral work.

The following preachers located—viz.: John Rice, Andrew J. Crawford, W. B. Peck, Richard F. Jarrett, and Thomas J. Neely.

As has already been noted, Mr. Crawford returned to the Conference, and died in the traveling connection. Mr. Neely is still living, and is a member of the Memphis Conference. He was an elder brother of the Rev. P. P. Neely, D.D.

Charles Sibley, John Lane, William Ramsey, Edward Patton, Joseph Williams, Noah Parker, George Vanzandt, Benjamin Franks, William Gwinn, and Jeremiah Jackson, local preachers, were elected to deacon's orders; and William V. Douglass, Booth Malone, and Absalom Bostick were elected to Elder's orders.

Among these local preachers, there were several whose names are as ointment poured forth. John Lane was an example of good works; Edward Patton, a brother to Dr. Samuel Patton, was an able preacher; Noah Parker was full of zeal, and generous in his support of the Church of God. Absalom Bostick belonged to a large and respectable family, many of whom lived and died in Williamson county. He was a good preacher, a man remarkable for wit and good humor.

At this Conference, Thomas L. Douglass, the

Superintendent of the Cherokee Mission, made a report of the condition of the work; and a committee, consisting of Robert Paine, William McMahon, and Ellison Taylor, was appointed to estimate the amount necessary to sustain each missionary the ensuing year. They reported as follows:

“The expenses necessary for a married man and his family, \$350; and for each single man, \$150. Contingent expenses, \$100.”

Here the reader may see how pioneer Methodist preachers lived, and subsisted, and prospered in their vocation. Truly, they might have said, We covet no man's gold or silver. Three preachers were appointed to this mission at this Conference—viz.: Nicholas D. Scales, Richard Neely, and Isaac W. Sullivan.

The subject of slavery came up in a new form. “An Address from the Moral Religious Manumission Society, of West Tennessee,” was presented to the Conference, and read; on which, the following motion was offered by Robert Paine and seconded by W. B. Peck—viz.:

“*Resolved*, That the address from the Moral Religious Manumission Society be returned to committee, accompanied with a note stating that, so far as the address involves the subject of slavery, we concur in the sentiments that slavery *is an evil to be deplored*, and that it should

be counteracted by every judicious and religious exertion."

Thus it will be seen that Methodist preachers, as far back as 1824, conceded that slavery was an evil, and should be counteracted. This concession was made for the sake of peace, and in good faith. The resolution was offered by two members who themselves—or their parents—were slave-holders. But the reader will note the condition: whatever was done must be done judiciously, and in the spirit of Christianity. What a misfortune that this sentiment had not always obtained!—treating the matter in "a religious manner," and not intermeddling with it as a civil question.

Numbers in Society: 11,828 whites, 1,749 colored. Increase, 1,546 whites,* 191 colored.

It should be borne in mind that this was the first session after the Holston Conference had been set off.

The following are the stations of the preachers:
NASHVILLE DISTRICT.—Lewis Garrett, P. Elder; Nashville Town, Robert Paine; Nashville Circuit, Elijah Kirkman, William V. Douglass, Thos. L. Douglass, sup.; Duck River, Joshua W. Kilpatrick, Thomas A. Young; Columbia, W. B. Peck; Dixon, John Nixon, Benjamin P. Sewell;

* In the numbers, 189 Indians are included.

Richland, German Baker, William B. Carpenter; Bigby, William Mullins, John Summers; Dover, Josiah Browder, John Dye.

FORKED DEER DISTRICT.—Joshua Boucher, P. Elder; Shoal, Jeremiah Jackson, Isaac V. Enochs; Wayne, Ashley B. Rozell, Amaziah Jones; Wolfe, John Seay; Hatchie, Francis A. Jarrett, John White; Beech, Coleman Harwell, Thomas P. Davidson; Sandy, Ambrose F. Driskill, Henry J. Brown; Forked Deer, Thomas Smith, James J. Trott; Cypress, Thomas Maddin.

CANEY FORK DISTRICT.—James Gwinn, P. Elder; Smith's Fork, Nathaniel R. Jarrett, Willie Ledbetter; Roaring River, William W. Conn, Benjamin F. Liddon; Lebanon, Nathan L. Norvell, William Johnson; ~~Mountain~~, Jesse F. Bunker; ~~Cane~~ Fork, Benjamin S. Clardy, Rich. H. Hudson; Pond Spring, George W. D. Harris, Michael Berry; Bedford, John Brooks, J. W. Allen; Stone's River, Finch P. Scruggs, Lorenzo D. Overall.

HUNTSVILLE DISTRICT.—William McMahan, P. Elder; Madison, Ellison Taylor, Samuel R. Davidson; Huntsville, John M. Holland; Limestone, Gilbert D. Taylor, Arthur W. McClure; Jackson, James McFerrin, Alexander L. P. Green; Paint Rock, Barton Brown, Thomas M. King; Franklin, Rufus Ledbetter; Lawrence, George W. Morris, Thomas A. Strain; Upper

Cherokee Mission, Nicholas D. Scales; Lower Cherokee Mission, Richard Neely; Middle Cherokee Mission, Isaac W. Sullivan. Hugh McPhail was transferred to the Mississippi Conference.

Here was a Conference of sixty-three traveling preachers without a superannuated member, and but one supernumerary. These sixty-three were to cover all the territory embracing Middle and West Tennessee—except what lay north of the Cumberland River—and North Alabama. This was an extensive country, stretching from the Cumberland Mountains, on the east, to the Mississippi River, west, and from the Cumberland River, north, to the base of the Black Warrior Mountains, south. Much of the country was newly settled, especially in West Tennessee. The rivers were unbridged, ferries scarce, the roads unblazed, the accommodations rough, and the support meager; and yet, as will be seen, their progress was rapid, and their success almost marvelous.

It has already been noted that the General Conference, which met in May, 1824, provided for the organization of the Holston Conference, which, up to this date, had been an important part of the Tennessee Conference. Indeed, East Tennessee was visited by the pioneer Methodist preachers before they reached Middle Tennessee,

or, as it was at that time called, the "Cumberland Country."

"The Holston Conference included all that part of the State of Tennessee lying east of the Cumberland Mountains, and that part of Virginia and North Carolina embraced in the Holston District; and also the Black Mountain and French Broad Circuits, formerly belonging to the South Carolina Conference."

This was a large territory, embracing many beautiful valleys and lofty mountains. The lands were fertile and the country romantic and healthy. The rivers and smaller water-courses were clear as crystal, while the thick forests everywhere, with the ever-varying scenery, made the country grand.

The first session of the Conference was held in Knoxville, where the body was organized; Bishop Robert R. Roberts presiding.

Forty-two preachers were stationed at this first Conference, besides one who located, one who was transferred, and one superannuated.

The following is the list of appointments which, being the first, will be read with interest:

ABINGDON DISTRICT.—David Adams, P. Elder; Lee, Abraham Still, Branch Merremon; Clinch, John Craig, John Henley; Tazewell, Edward T. Peery; Giles, John Kelley, Paxton Cumming; New River, Josiah Rhoton, William Cumming; *Ashe*, James D. Harris; Blountsville, James G.

H. Speer, Creed Fulton; Holston, Josiah Daugherty, David Flemming.

KNOXVILLE DISTRICT.—Thomas Stringfield, P. Elder; Knox Circuit, George Horn, Elbert F. Sevier; Powell's Valley, Josiah R. Smith; Cumberland Mountain, James Y. Crawford; Kingston, Lewis Jones; Washington, John Bowman, Goodson McDaniel; Sequatchie, John Bradfield; Tellico, Abraham Overall, Robert Kirkpatrick; Hiwassee, William Senter; Upper Cherokee Mission, to be supplied.

FRENCH BROAD DISTRICT.—Jesse Cunnyngnam, P. Elder; Carter's Valley, William P. Kendrick, Moses Kerr; Hawkins, Jacob Hearn; Green, William S. Manson, Francis A. Owen; Newport, James Cumming, Robert J. Wilson; French Broad, David Cumming; Black Mountain, Isaac Easterly; Little River, George Ekin; Maryville, Thomas J. Brown.

John Tevis transferred to the Kentucky Conference. James Dixon, superannuated.

There was a membership in the Conference, including local preachers, of 13,343 whites and 41 colored.

Thus the Holston Conference entered upon its career, October, 1824. The field they had to cultivate was, in many places, new, and the country rough; yet, nothing daunted, they proceeded to the work.

There were other and more serious difficulties to encounter than new and uncultivated regions. They met with but little encouragement from Christians of other names; indeed, many of these sorely persecuted the "people called Methodists."

The following extract from the "Life of Samuel Patton, by the Rev. D. R. McAnally, D.D.," will give the reader a correct idea of the religious condition of the country at the period now under consideration:

"The opposition they were called to encounter was formidable, and of a very firm and decided character; while their means of contending against it were, in the eyes of the world, 'weak and contemptible.' There was not, at that time, in all the bounds of the Conference, a single school of high grade under their control, or over which they could exercise any important influence; and, though the religion of the country was decidedly Protestant, there was by no means a unanimity among the sects. The Presbyterians—and it is recorded of them without the most remote design to censure—had obtained the control of every important educational institution in the territory embraced in the Conference. There were the Washington and Greenville Colleges, both founded in 1794; the East Tennessee College, afterward the East Tennessee University, founded in 1807—all of which, together with the

South-western Theological Seminary, at Maryville, Tennessee, were under their influence, and had been manned by such men as the Doaks, Carricks, Coffins, and Andersons—men of decided ability, of very respectable attainments, and of high moral worth, who were as thoroughly anti-Methodistic, and as decidedly Presbyterian, in their opinions, feelings, and manner as it is usual to find men anywhere. Besides, nearly every Presbyterian minister in all the country had a school in connection with his ministerial and pastoral work, by which he was enabled not only to secure a better support for himself and family than his Church was, perhaps, able to give, but also to do something as a teacher in the way of gaining influence as a minister. These, all deeply imbued with the peculiar tenets of the Church to which they belonged, felt it incumbent on them to do all in their power to counteract the tendency and curtail the influence of Methodism. They were sincere, earnest, and, no doubt, conscientious in this opposition. Honestly believing, as they did, that Methodism was erroneous, they opposed it from a sense of duty; and, although they may have carried this opposition to an unjustifiable extent, they were not to be blamed for a rigid adherence to what they believed to be true, and an honest antagonism to its opposites. On no point did they insist with greater earnest-

ness than on the necessity for a classically educated ministry; and, however much may be said in support of that view, there can be but little doubt but that, in this case, it was pressed too far, and did an injury. In the first place, by this means, an undue prejudice was excited against well-informed, pious, talented, and useful men, simply because they were supposed to have a very imperfect knowledge, or no knowledge at all, of the dead languages; and, in the second place, it tended, in the end, to lessen the influence of the very class of men who were so earnest in its advocacy. They talked and wrote so much on the subject that expectations were raised in the public mind which they could not meet; and, upon a well-known principle of human nature, by just so far as they failed to meet the expectations themselves had raised, by just so far they failed to get full credit for what they really deserved. The undue prominence given to this one single point, and its constant reiteration before the public, caused the people to look for and, perhaps, tacitly demand of them more than they could possibly give; hence, in influence and success, they fell below what they otherwise might have experienced. And farther: It soon occurred to the public mind that learning consists in the acquisition of ideas, and that some knowledge *might be acquired* of the so-called dead languages;

while the same man might, to a very great extent, be destitute of a store of those practical and useful ideas necessary to the various avocations of life, and particularly to the successful discharge of the duties of a minister. At the same time, there were men all around who did not claim to be 'versed in classic lore,' yet possessed minds well stored with a large fund of useful knowledge, which they could easily bring to bear upon the every-day occurrences and for the every-day purposes of life, and thereby gain great success as ministers. Men will judge of the importance and value of learning, as they judge of other things, by its practical results; and, estimating by this standard, they, perhaps, in the instance referred to, were led, in the end, to place a lower estimate on classical learning than that to which it is really entitled. Hence, regarding these things in the calm, clear light which the history of the past, in connection with more recent experience and observation, affords, it must be admitted that, on this as well as other topics discussed at that day, the parties ran to opposite extremes—the one placing too high and the other too low an estimate on this particular means of human culture—one giving it an undue importance, to the neglect of other things of equal value, and the other, in some cases, ignoring it altogether.

“In the influence the Presbyterians had over the literary institutions of the country, and the active part they took in the education of the youthful mind, they possessed a very great advantage over the Methodists. They had here a lever of wonderful power, and, at first view, it is rather remarkable that it was not used with greater efficacy and success.

“The educational institutions are the controlling power in any and every country. As are the schools, so is the country; and as are the teachers, so are the schools. A denomination controlling the schools ought largely to control the country. Why, then, was it not so in the case under notice? They once had the control of the schools, as stated; and though, as a denomination, they have sustained themselves, and, doubtless, done much good, the Methodists have greatly outstripped them in numbers, at least equaled them in influence, and now have a more controlling influence in the educational operations of the country. There is no reason to suppose they were unfaithful to their trusts as educators, or that their interest and zeal for the success of Christianity, as developed through their ecclesiastical organization, had at all abated. But there was a counter influence found in the economy of Methodism, which, when carefully considered, at *once* reveals the reason for this change. It was

their system of itinerancy. Men may be educated out of schools as well as in schools; and while Presbyterians were lawfully and laudably educating hundreds in schools, the Methodists were educating thousands out of schools; and these thousands were scattered throughout the entire country, and included persons of all ages, ranks, and conditions. The system of itinerating carried the preachers along the highways and along the by-ways—among men in easy circumstances and among the poor and obscure. They had access to all, and upon the minds of all left the impress of their doctrines. Silently, but certainly, these influences worked out their own legitimate results, and the change alluded to was effected.

“Had the Presbyterians, in connection with the advantages possessed by their influence in the institutions of learning, adopted some system by which their ministry could have reached the great masses of the people, in all parts of the country—stirred the public mind to its depths, in every department of society—their influence would have been almost resistless. But this was not done, nor even attempted, until the field had, for the greater part, been preoccupied.

“Some few years subsequent to the date now referred to, some attempts of this kind were made, through the agency of the Home Missionary

Society, but without those results that, in all probability, would have followed like efforts made at an earlier date.

“The system of itinerating, as practiced by the Methodists, not only gave to them important advantages over their brethren of other denominations, but it was also the means of carrying the word of life to thousands and tens of thousands who, but for this system, might have long remained destitute of it. Whole districts of country, in the bounds of that and other Conferences, might be pointed out where no other than a Methodist preacher was ever seen or heard for years together; and, but for the attention of these preachers, the thousands who inhabited these districts might have remained destitute of the means of grace for an indefinite period of time—destitute, perhaps, until the present hour. The system was carried on with severe toil, much sacrifice, and under great privations; but it brought its reward. It laid wide and deep the foundations of Methodism in almost every neighborhood, and gathered men by thousands into the fold of Christ. Never, perhaps, since the days of the apostles, has there been adopted more efficient means of filling the mission of the Christian ministry, especially in reference to preaching the gospel to the poor, and calling all to repentance, than by *going*, so far as possible,

into all the world. It has accomplished much, but its mission is far from being ended. There is still for it an open road and a great demand; and, whatever may be said in favor of independent Churches and a settled ministry, there are thousands upon thousands of perishing souls who are not at all likely ever to be reached except by the joint efforts of federated Churches and an itinerating ministry.

“Another advantage the Methodists possessed over other denominations, in the country under notice, was found in the doctrines they preached. Without any design or desire to institute a comparison between these doctrines and those inculcated by Calvinistic teachers, it may be proper to remark that those of the Methodists were peculiarly adapted to the whole people—of all classes and conditions, and in every place. Regarding all men as sustaining naturally the same relation, both to the moral government of God and the atonement of Christ—believing the Saviour died for all, and that all might be saved—they went forth and preached to all—offered life and salvation to all, upon the same terms—‘repentance toward God, and faith in the Lord Jesus Christ’—offered a sufficient and a present Saviour, to be received by faith alone. Hence the doctrines of original sin, of justification by faith in Christ, of regeneration and sanctification by

the Holy Spirit were themes of constant and earnest discussion before the people.

“These were days of doctrinal preaching. The leading points of difference between the Calvinistic and Arminian theories were kept before the public ear and eye, and the advocates of each maintained their views with all the zeal and ability they could command. There was then no temporizing. The doctrines of predestinarianism, in all their peculiar shades and bearings, were boldly avowed and ably discussed by the ministers of the Calvinistic denominations, and as boldly opposed by those of the opposite faith. The struggle was earnest and long-continued, both parties claiming victory at the last; though it is undeniable that thirty years have witnessed a great change in the manner of presenting the leading doctrines of predestination before the public where these things occurred. The views held and taught by the Methodists impressed the public mind as being most consonant with the character and moral government of God, most favorable to the idea of a great brotherhood among men, and most in accordance with the scriptural teachings as to justice and righteousness, goodness, mercy, and love.

“These things are given as a matter of history, without any direct reference to the merits of the doctrines referred to. In subsequent chapters, the reader will find a more particular account of

the controversies which were carried on in the country under notice, as also of the points discussed, together with the persons engaged in the discussion. The present design is to exhibit, as accurately as may be, the religious condition of the country, and the influences against which Methodism had to contend, as well as the advantages and disadvantages attending its operations.

“Next to the Presbyterians, the Baptists were the most formidable opponents of Methodism, and these operated among a class of the community to which the others had gained but little access. The former were mostly in the villages and populous neighborhoods, while the latter had extended their labors and influence to the remoter sections; and justice to them demands that it be said they did much for the religious interests of the poorer and more obscure classes of the people. Next to the Methodist itinerants, they were most assiduous in preaching the gospel to the poor. But their views of Methodism, as a system, were no more favorable than those entertained by Presbyterians. Both were then rigidly Calvinistic in theory, and while the one met the approaches of Methodist doctrines at the towns, villages, and populous neighborhoods, the other, with less ability, perhaps, but no less zeal and earnestness, did the same in the less prominent and more remote sections; so that one thing is clear: If Meth-

odism be a system of error, or if it be in any way detrimental to the public weal, or has entailed evil upon the people of the country under notice, the Calvinistic ministers of that day were not chargeable with its introduction and subsequent propagation. It was no fault of theirs. It was not through apathy, inattention, or indifference on their part that these things were done. They opposed them with whatever zeal, industry, and ability they could command.

“It is not, however, to be understood that they made no distinction between what they regarded as the errors of a system and the people holding and teaching those supposed errors. This was not the case; and, however strong and uncompromising was their opposition to Methodism, they, as a general thing, cherished and manifested a becoming respect for the feelings, rights, and privileges of Methodists, as a people; and, to the honor of both parties be it written, this was duly reciprocated, and the instances of departure from a course alike honorable to both were comparatively few. It was not with each other, but with each other’s doctrines, that the controversy existed and was carried on. Each believed the other to be wrong in theory, and the theories were respectively opposed and combated, with but occasional allusion to each other’s feelings and practices. Each regarded the other as be-

lieving and teaching much sound and wholesome truth, but mixed with a good deal of error, and as readily acknowledged the one as they opposed the other; hence, they often met on a common ground, preached, prayed, praised, and rejoiced together, and demonstrated a truth, of which the public should never lose sight—that truly Christian people, while they, perhaps, necessarily differ in their views on some points of Christian doctrine, are, nevertheless, one in Christian feeling, being baptized with the Spirit. The religion of the Bible consists in supreme love to God and universal love to man; and that this may exist, in its saving efficacy, amidst a great diversity of opinions on minor points of doctrine, there can be no reasonable doubt. That it did exist, to a greater or less extent, among the different parties, at the time alluded to, there can be no question. There were thousands who, though strong religious partisans, were moved, in all the friendly offices and charitable deeds of life, as readily toward one of a different as toward one of the same religious persuasion. They felt the softening, refining influence of grace, acknowledged, in a Bible sense, the brotherhood of man, and were ready, as far as in them lay, to do good to all men. In all the protracted and earnest controversies which characterized that country, it was only once or twice, and then for comparatively

short periods, that the social relations of life were disturbed; and this because the intemperate zeal of a very few mistaken or bad men led them to leave the field of fair and honorable disputation, and make unjustifiable and inexcusable attacks upon the personal character and reputation of their opponents. This course once commenced, those concerned were, properly enough, perhaps, under the then existing circumstances, met on the field of their own choosing, and made keenly to feel the error they had committed, by a violent and destructive reaction against themselves. But these were exceptions, which, fortunately, were few in number and of short continuance. They disturbed rather the surface than the depths of religious feeling pervading the community. The effects soon passed away, and the holding of religious meetings, preaching, praying, singing, praising, and, except the Baptists, communing together at the Lord's-table, by the ministers and members of the different denominations, exhibited the pleasing fact that they acknowledged a common Saviour—a common Christianity—had imbibed the same spirit from on high, and were seeking the same rest in a brighter and better world.

“There was one thing more that greatly tended to extend and build up Methodism in that country, and should be specially noticed. It was the extensive circulation of denominational books. These

were engines of moral and theological power that had tremendous force in molding the public mind and directing popular opinion. From the first, the Methodists have regarded the press as a powerful agent for the accomplishment of good in the world, and no people have used it more diligently or more successfully than they. Their books and periodicals have gone coëxtensively with their itinerants, and acted as silent but efficient monitors when the preachers themselves were elsewhere. What has been accomplished by these means the light of eternity only can fully reveal. The country immediately under notice was, until very recently, cut off from the hurry and bustle of the commercial world. The avenues of trade were few, and the inducements to engage in speculations by no means great. The people were almost wholly engaged in agricultural pursuits, and consequently could command much time for reading, the improvement of the mind, and the cultivation of the social feelings. Where goods had to be brought by wagons over a rough, hilly country, on uneven roads, for a distance of from three to five hundred miles, at a cost for freight of from five to ten dollars per hundred pounds, merchants were not likely to buy many books. The cost of transportation was too great, and the profits on sales too small, to induce them to go beyond a few of the commonest

kind, and they were kept merely for the accommodation of customers who purchased largely of other things. These circumstances all combined to make this an inviting field for the sale of the publications of the Church; and well did the preachers improve the opportunity. To scatter these books was both their duty and their interest—their duty, because it was part and parcel of their work, as Methodist preachers, ‘to see that each Society was duly supplied with books;’ and their interest, in that, by the arrangements then existing at the Publishing House, at New York, they could realize a small profit on the sales made, and thus add to their scanty receipts from the Church. During that period in the history of the Holston Conference, which properly comes under notice in this work, the amount of Methodist books sold and scattered among the people was astonishing. Though the territory was small, compared with that embraced in some other Conferences, the people generally poor, and the difficulty of procuring the books considerable, yet, from 1824 to 1854, there were sold, estimating at catalogue prices, not less, it is believed, than one hundred and fifty thousand dollars’ worth, or an average of five thousand dollars’ worth a year. For nearly twenty of the thirty years alluded to, the writer of this was either a committee or one of the committee

to settle, annually, the accounts of the preachers for books purchased of the Book Concern; and he knows well it was no uncommon thing, with several of the preachers, to pay from three to five hundred dollars each for books bought and sold by them during the year preceding the Conference session at which the settlement was made. From 1834-5 to 1844 were the years during which most was done in this way. Subsequently to the last-named date, much less was done than previously, owing to the increased difficulties of procuring books, and the temporary derangement of affairs, growing out of the division of the Church.

“This amount of books, of the character they were, scattered over the country, could not fail to exert a happy influence in behalf of the Church. Besides their general theological character, they set forth, explained, and defended the distinctive theology of the Church, together with its government, history, and usages. They were teaching constantly, and, by finding their way, as they did, to the cottages of the poor, as well as the dwellings of those in easier circumstances, they impressed all classes. The preacher might not be able to defend the doctrines, or Discipline, or usages of the Church with the ability the emergency demanded; but he could, and did, circulate books that did the work effectually. As a conse-

quence of this course, there is not, perhaps, to be found on the continent an equal number of Methodists who, as Methodists, are more intelligent, or better indoctrinated in all the distinctive peculiarities of the Church, than those in the bounds of this Conference. And what is true of them, in this respect, is true, also, of the aggregate of the members of other denominations in the same country. The controversies carried on from the pulpit and press—the full, free, and able discussions of the points of difference in the creeds of the sects, respectively—were such that the public mind became well informed in regard to them; and, as there was little or no theoretical infidelity in the country, a very large majority of the whole people were classed as adhering to one or the other of the religious sects.

“Besides the denominations already referred to, there were some others of the Protestant faith, though less numerous and influential than these; while, until within a few years past, a Romanist, and more especially a Romanist priest, was scarce known or heard of in all that country.”

Knoxville is an old city, and is the metropolis of East Tennessee. It is located on the west bank of the Holston River, in the heart of a picturesque country. It has been long celebrated for its educational advantages, as well as for its health and sound morality. It has been for many

years regarded as the center of all the grand movements—religious, educational, and political—in the eastern portion of the State. Here, Methodism began its work when Knoxville was a village. Strong opposition soon showed itself; yet, by the indefatigable labors of the early preachers, a Church was planted, which grew to be a strong and commanding organization. Here, Dixon, and Wilkerson, and Stringfield, and Patton, and McAnally, and hosts of others, contended earnestly for the faith; and success crowned their labors.

At the time of the breaking out of the late war, Methodism was a power in Knoxville. But, alas! that power was greatly weakened. Divisions came: the members sympathizing with the South were put at a disadvantage; their house of worship was seized, and placed in what were regarded “loyal” hands. The flock was scattered, as sheep without a shepherd or a fold. When the war ended, those who had remained firm had no place of worship. Cast down, but not destroyed, they collected the remaining fragments, and went to work in good earnest; a new house was erected, a great revival followed; another house was built, and now two flourishing congregations stand as proof that God has not forsaken his people. The congregations, in 1871, numbered 451 communicants, and hopes are entertained that their property will be recovered.

Up to this date the preachers in the East and West had met together annually, reported progress, interchanged "plans," and blessed each other; their delegates to the General Conference, chosen in common, had together represented them for the last time; in future they were to be two organizations, yet all of the same family, and all laboring for the same purpose, and striving to accomplish the same end—the glory of God and the salvation of sinners.*

Henceforth, for sixteen years, in studying the history of Methodism in Tennessee, we are to have regard to the Holston and Tennessee Conferences, covering the East, Middle, and West Divisions of the State. They are not to be considered rivals, but as co-workers in different portions of the Master's vineyard, each emulous of the other. Tennessee, as has been stated, had a membership of 11,828 whites and 1,749 colored, with 63 traveling preachers. Holston numbered 13,443 whites, 1,495 colored, and 41 traveling preachers.

Of the delegates, H. H. Brown, Wm. McMahon, Thomas L. Douglass, Robert Paine, J. W. Kil-

* The Delegates to the General Conference in 1824 were Hartwell H. Brown, Thomas Stringfield, William McMahon, Robert Paine, George Ekin, Joshua W. Kilpatrick, John Tevis, Thomas L. Douglass, and Thomas Maddin.

patrick, and Thomas Maddin fell into the Tennessee Conference; while Thomas Stringfield, George Ekin, and John Tevis were placed in the Holston Conference. Mr. Tevis was transferred at the first session of the Holston Conference to the Kentucky Conference, where he long lived, honored and esteemed. He and his accomplished wife founded Science Hill Academy, in Shelbyville, Ky., which still sends forth its graduates to adorn and bless society. Mr. Tevis has closed his useful life; but Mrs. Tevis, still active, though far advanced in years, stands at the head of the institution, working with a will and an energy peculiar to herself.

Of the nine delegates, only two remain this side the flood, seven have crossed, while Bishop Paine and Dr. Maddin have been spared to see these sister Conferences grow and multiply, till they have become the honored mothers of many Conferences, and sent out their sons to the East and to the West, to the North and to the South, bearing tidings of good.

The next session of the Tennessee Conference was held at Shelbyville, beginning Thursday, November 10, 1825. Bishops Roberts and Soule were both present, and presided alternately. The meeting was protracted, holding over till Saturday evening, the 19th. Several causes combined to extend the session. One was the trial of several

preachers who had been accused, some of immoral conduct, and some of maladministration. One unfortunate minister was expelled, and went away weeping and lamenting his fall. Years afterward he was restored, but never regained his popularity or power as a preacher. Let him that thinketh he standeth take heed, lest he also fall. It is very sad to see the light of a flaming preacher extinguished, or obscured, by his own misdoing. Better die than to bring a reproach upon the cause of Jesus or the character of the ministry.

Complaints were made against certain preachers that they had violated the rules of the Church in the trial and expulsion of local preachers and private members who had taken sides with those who were denominated "Reformers." These "Reformers" were the advocates of a change in the economy of the Church, so as to dispense with the office of Bishop, to make the Presiding Elders elective, and sundry other modifications in the government of the Church. The parties became warm, and the controversy waxed hot; the result was that measures were taken for the expulsion of offenders which were not warranted by the Book of Discipline, and which inured to the injury of the accused. The Annual Conference promptly corrected the errors in the administration, after a patient and impartial hearing of all

the cases, and ordered that those who had been unfairly or illegally tried or punished should be restored, or have the opportunity of a fair and impartial investigation. The time devoted to these exciting cases was well spent, and the action of the Conference, under the wise ruling of Bishops Roberts and Soule, exercised a most salutary effect. It disarmed those who complained of the oppression of the administration, and gave the members of the Church generally a more exalted opinion of the government of the Church, and the impartiality of those whose business it was to guard the rights of the members. The result was that the "Reformers" never made much progress in Tennessee, and the peace and harmony of the Church were preserved.

This was the first Annual Conference the author ever visited. It made a profound impression upon his mind. There were strong men in the body; men not unknown to fame. There were Thomas L. Douglass, William McMahon, Lewis Garrett, James Gwin, John Page; Alexander Sale, Robert Paine, Thomas Maddin, John Brooks, Joshua W. Kilpatrick, and others, who were able ministers of Christ. The two figures that most attracted his attention were the Bishops. He had never before seen a Bishop. There they were, living, moving men. Bishop Roberts was of medium height, in full health, and very rotund.

His face was large, full, comely, and his countenance mild, pleasant, benignant. His voice was so full, mellow, and musical that it attracted all who came within its compass; his dress was plain and his manners simple. He wore an old-fashioned Methodist or Quaker coat, short breeches, long stockings, and a broad-brimmed white hat. His walk was deliberate, and his manner, in the chair and in the pulpit, simple and earnest. He was a great preacher; great, in that he moved the audience and produced a powerful effect on his hearers. His style was popular, and the multitudes hung upon his lips with rapture. His sermon on Sunday morning made a fine impression. Bishop Soule was nearly six feet tall, very erect and martial in his movements. His head, face, voice, and manner, all, indicated that he was not an ordinary man. His figure would have been marked in the midst of a multitude. His dress, like that of his colleague, was plain, but neat and well adjusted. His step was elastic, and yet firm, and his every movement showed that he was born to govern. His sermon on Sunday afternoon was profound, and, as I heard the preachers say, was the production of a master-workman.

Such were the men who were appointed leaders in the itinerant ranks, captains in Israel, in whose footsteps the young preachers were expected to

tread. And truly they were worthy patterns. They rose early; were in the chair at the time; prayed fervently; preached with power; traveled horse-back, and never complained of hard work or poor pay.

The Conference convened in an upper room, a short distance from the public square, and uniformly sat with closed doors while upon the examination of character. German Baker acted as Secretary, assisted by Robert Paine. A part of the Journal now before the author is in his neat, plain hand-writing.

Shelbyville is a handsome town, situated on the north bank of Duck River, and is the seat of Bedford county. The lands in Bedford are fertile, and well adapted for agricultural purposes. Methodism, as has been seen, was introduced into the Duck River country at an early period, and in portions of Bedford county made rapid progress. In the town of Shelbyville, the Methodists have not been so numerous as they are in other towns and cities of Tennessee; yet there has always been, since its first organization, a respectable Church, which numbered among its members some of the most worthy and honored citizens of the place. The Turrentines, the Ruths, the Cannons, the Knotts, the Blakemores, the Shaphards, the Browns, the Holts, the Moodys, the Wilhoits, and others equally worthy, have been and are

connected with this Church. In the county of Bedford, the Methodists are numerous, and exert a wholesome influence upon the public morals.

The following preachers were admitted on trial: Greenbury Garrett, Samuel Gilliland, John Renshaw, Dixon C. McLeod, Thomas L. Garland, A. J. Blackburn, William H. Holliman, Wilson L. McAlister, John B. McFerrin, Greenville T. Henderson, John New, Henry B. North, James Tarrant, William P. Nichols, Henry Meek, and Richard Moore.

A. J. Blackburn and Richard Moore were discontinued at the end of the first year; of the remaining fourteen, so far as the author is informed, all are dead except Greenbury Garrett, G. T. Henderson, H. B. North, and J. B. McFerrin. Mr. Garrett is a superannuated member of the Alabama Conference, having been disabled for many years. He is the nephew of Lewis Garrett, sr., and the brother of Lewis Garrett, jr. Mr. Garrett has been a faithful worker, and has the respect of his brethren. He is awaiting the coming of the bridegroom.

Messrs. Henderson and North, after having spent a number of years in the local ranks, have returned to the pastoral work, and are now actively engaged—the one on a District, as Presiding Elder, the other on a circuit, where he is performing faithful labor. They are both good men and

true, and will fill a paragraph in the history of Methodism in Tennessee, as it may be written in future. The author only adds that he holds his classmates in high esteem, and loves them for their works' sake, because they are worthy of his confidence, being sound ministers of the gospel, and genuine Methodist preachers.

Samuel Gilliland was born in Virginia, but he was brought by his parents to Rutherford county, Tennessee, when he was but a child. His early educational advantages were limited, but he was endowed with a strong mind and a warm heart. Converted in his youth, he devoted his life to the service of God. He entered the itinerant work at about twenty years of age, and labored faithfully for many years, when failing health induced him to retire to the local ranks; he, however, continued to preach as long as he lived, and was an able, popular, and useful minister of the Lord Jesus Christ. His death was triumphant, and his memory is precious to thousands. He died in Shelby county, Tennessee, leaving a widow—sister of the author—and a large family of children.

John Renshaw was a mature man before his conversion, but his zeal and piety accomplished much for the cause of Methodism. He has gone to his reward. He was for years a member of the Memphis Conference.

Thomas L. Garland retired from the pastoral

work, and of his latter days the author knows nothing.

William M. Holliman died young, having performed only two or three years' labor in the work of the ministry. He was a young man of good person, fine talents, and much promise.

Dixon C. McLeod was a faithful laborer, and continued in the work of his Master till released by death. He was a native of North Carolina, and was born March 13, 1802. He was small of stature, but had a wiry frame, and was able to endure much fatigue. He had a fair complexion and blue eyes, which indicated his Scotch ancestry. He was a sound preacher, and true to his calling. The following extract from his memoir will give a brief view of his labors and sufferings for the space of fifteen years :

"After exercising his gifts for some time as a local preacher, he was admitted upon trial as a traveling preacher in the Tennessee Conference, in the year 1825, and was appointed to the Dixon Circuit. In 1826 he was sent to the Nashville Circuit. In 1827 he was sent as a missionary to the Cherokee Nation, where he continued to remain for five years, the last two of which he filled the office of Superintendent of the whole Cherokee Nation. His field of labor was a difficult one, stretching over a considerable territory, rough and mountainous. His might well be

called missionary *labor*—his rides were long and dreary—his accommodations often poor, and his whole life, so far as civilized society was concerned, was a life of desertion; but none of these things moved him. Upon one occasion, because of his attachment to his work, and his devotion to the interests of the people whom he served, he was arrested by the *pretended officers* of justice, deprived of his own horse, and dragged on foot the distance of seventy or eighty miles, as a prisoner; but he whose crime was only that of doing good was soon released, that he might quietly return to his work again. Although beaten, worn down, and exhausted, we still find him at his post; where, by his godly zeal, he won his way to the heart of the native sons of the forest, and for himself honors as imperishable as were the souls he labored to save. These were labors and sufferings of which few of the present race of ministers can boast. In 1832 he was stationed in Columbia and Pulaski; in 1833 in Murfreesboro; in 1834 Nashville Circuit; in 1835 on Hatchie Circuit; in 1836 Wesley Circuit. In 1837 he was appointed Presiding Elder of the Memphis District, where he was continued till his death, which took place on the 10th day of April, 1840. His death was occasioned by the formation of an abscess, which reduced him to a skeleton, and in many instances was the source of most

exquisite pain, all of which was borne with almost unexampled fortitude and Christian resignation. His death was peaceful, triumphant, and happy."

A. G. Blackburn was discontinued at the end of one year.

Wilson L. McAlister died in Texas, March 30, in the year 1859, holding, at the time of his death, connection with the Indian Mission Conference, and being Presiding Elder on the Choctaw District. He was a native Tennessean, and was born near Nashville. He devoted more than thirty-four years to the work of the ministry, most of that time in the itinerant ranks. He preached in Tennessee, in Mississippi, in Arkansas, in Texas, and among the Indians. He filled many important positions in the Church. He was circuit preacher, stationed preacher, Presiding Elder, missionary, having the charge of mission-schools, was often Secretary of the Annual Conference, and served as a delegate in the General Conference. He was of medium size, compactly built, with a handsome face, sparkling eyes, sweet voice, and was full of fire. He was always popular and useful in every place. He finished his course with joy, and rests from his labors. Two of his sons, Jesse Summerfield and Milton, both became traveling preachers, both very promising, and both died young. Mysterious is the provi-

dence of God. "His workmen die, and still the work goes on."

John New belonged to a respectable Methodist family, was a plain, useful man. He located, and lived and died a faithful servant of the Church.

James Tarrant was a Virginian, lived a few years in South Carolina, removed to Tennessee, traveled about ten years, lost his health in a degree, retired from the pastoral work, but continued to preach, as his strength would permit, until January, 1859, when he fell asleep in Jesus, a good man and a useful preacher. Two or three of his sons entered on the work of the ministry.

Henry Meek traveled a few years, and located.

William P. Nichols was a Kentuckian by birth. He commenced his ministry in North Alabama, in the year 1824, and continued faithful to his trust till 1859, when he ceased to work and live. He preached the gospel in Alabama, Tennessee, Kentucky, Illinois, and Missouri. He labored faithfully for thirty-five years, and won many souls to the cross. He was somewhat peculiar in his style and manners, but he was honest, sincere, unaffected, and had power with God and the people. He died in hope.

Complaint was made against a member of the Conference for having "joined the Masons." He defended himself, was reprimanded, and afterward withdrew from the Church.

A local preacher made application for deacon's orders, but it was alleged that he did not provide for his family, and his application was rejected. Two had died during the year, both good men and true—John White and Arthur W. McClure.

Joshua C. Hill, Francis Moore, Merideth Busby, Armstrong J. Blackburn, John C. Hicks, William Copeland, Samuel Hankins, Michael Holt, John Clarriage, John Spinks, John Wheeler, Joseph Lindsey, James Smith, Lemuel Saunduland, Josiah Moore, Henry J. Hunley, Quinn Morton, William Horsley, and Henry W. Sale were each elected to the office of deacon. These were all local preachers.

John Paxton, James Tarrant, Jesse Smith, Turner Saunders, Augustus Darrell, and John Jarrett, were elected Elders. They were local deacons who were thus advanced to the highest order known to the Methodist Episcopal Church.

The President called upon the members for their annual subscription to the cause of missions. Seventeen responded, and contributed each one dollar.

Some miscellaneous business having been transacted, the appointments were read out late on Saturday, in the afternoon, and the famous Conference of 1825 closed. The Bishops remained till Sunday, and Bishop Soule preached again in the *morning*; then the two remarkable men, on horse-

back, took up their line of march for the Mississippi Conference, which was convened at Washington, Mississippi, on the 8th of December.

The work prospered this year in the bounds of the Tennessee Conference, notwithstanding the conflicts through which the Church passed. There was a net increase this year of 4,048 whites and 363 colored.

The Holston Conference, which convened at Knoxville, admitted nine on trial—viz.: William T. Senter, David Flemming, John Henley, Branch Merremon, Moses E. Kerr, Paxton Cuming, Lewis Jones, Robert J. Wilson, and Goodson McDaniel.

Robert J. Wilson's name does not appear in the Minutes of the next session. Among those admitted, several names became conspicuous. Wm. T. Senter acquired celebrity as a preacher. He became a politician, and retired from the work. He was a member of the State Convention for the revision of the Constitution. He was also a Representative in the Congress of the United States, and was regarded as a fine stump-speaker. So far as the author knows, Mr. Senter maintained his Christian reputation till the end of his life. He was the father of the late Governor Senter.

David Flemming was an active, vigorous laborer, till old age laid him on the superannuated shelf. He was a sound preacher and uniform Christian.

His memory is precious to those who knew him in the days of his strength. He filled many of the most responsible and important appointments in the Conference, and for many years was Presiding Elder on various Districts. He was also chosen as a delegate to the General Conference. He lived to old age, and died in peace.

Goodson McDaniel still lives, a local preacher in good standing, having long since left the itinerant work. Of the others received on trial this year, the author, so far as he has been able to trace their history, ascertains that they all, soon or later, located. Lewis Jones continued to travel for some twelve or fourteen years.

The second session of the Holston Conference was held at Jonesboro, Washington county, commencing October 20, 1825. Bishops Roberts and Soule were both present, and Thomas Stringfield was the Secretary.

Jonesboro is noted as the first town laid out in the State of Tennessee. It was the home of Andrew Jackson, when he first removed to the West. It was the birth-place and the residence of many of the most respectable citizens of the commonwealth—a town known as a place of intelligence and refinement. Here, Methodism has long had a stronghold, and to this day occupies a prominent position. Here, since 1860, there have been sore conflicts between the members of the

Methodist Episcopal Church, South, and those who professed to represent the Northern Methodist Church; but the strife has, in a measure, subsided, and the Church again prospers. It was in Jonesboro that Oliver B. Ross and Elbert F. Sevier were converted, and where live now many who are pillars in the Church.

William Ketron, T. K. Catlett, C. Easterly, John Trotter, Ulrich Keener, Hugh Johnson, Jacob McDaniel, Henry Williams, and J. W. Paddleford were admitted on trial.

The most remarkable man of this class was Thomas K. Catlett. The following record is transcribed from the Annual Minutes :

“Thomas K. Catlett was born in Albemarle county, Virginia, in 1798, of highly respectable parentage. His father having died, he was thrown out upon the world when very young; and he went to a trade, and continued in it until about the year 1819, when he was converted to God and called to the ministry in Staunton, Virginia. His early literary privileges were very limited, and hence, after his conversion, he entered school at Wytheville, Virginia, and continued his literary pursuits until the autumn of 1825, at which time he was admitted into the Holston Conference. He was a man of industrious habits, an iron constitution, and burning zeal for his Master’s cause. Whether on circuits, stations, or Districts, he was

the same faithful, self-denying man of God. His intellect was somewhat peculiar—strong, original, and in some respects eccentric. He was emphatically an *original thinker*. When he ascended the pulpit, his hearers expected a *new subject*, presented in an original style, and affording intellectual and spiritual food upon which they could feast for months, and even years. No man has ever preached in the Holston country who could present a greater variety of subjects in a plainer style, and which produced a more lasting impression, than T. K. Catlett. He never became tedious, even to the most profound thinker. He was a man of one book—the Bible. From that deep fountain he sought knowledge, and hence he was ‘mighty in the Scriptures.’ On the great cardinal doctrines of the Bible, and in the practical duties of Christianity, he was a ‘workman that needeth not to be ashamed.’ *Preaching* was the great business of his life. Since 1825 he has been an *active* workman in his Lord’s vineyard. You find the foot-prints of T. K. Catlett on nearly every page of our history as a Conference—presiding with ability in the absence of a Bishop—a frequent and safe representative in the General Conference—a member of the Louisville Convention, with a heart as true as steel to Southern Methodism—presiding on Districts for many years—everywhere, and at all times, showing

himself to be a *live man*. He had a great, *benevolent* heart. When the wife of his youth and the mother of his children was called to her eternal home, his children were scattered among strangers; and under these circumstances he conceived the idea of forming an orphans' home. Who that knew Brother Catlett does not know that for long years he labored for the 'St. John's Orphan Asylum?' The poor orphan was the object of his prayers and labors for years. During the last year of his life, he placed *two hundred* orphans at school in various parts of the country; and doubtless this work will follow him. As a Christian, he presents an example worthy of imitation. He was emphatically a *man of prayer*. He was a man of few words—grave deportment—disliked levity—always ready to reprove sin, and constantly sought holiness of heart and life. Who can say that T. K. Catlett did wrong *intentionally*? On February 25, 1867, he had an appointment to preach at Sulphur Spring, Smyth county, Virginia. On account of the inclemency of the day, no one could attend church. Brother Catlett was at the house of his fast friend and brother, B. F. Aker. He was in usual health, and in an *unusually* cheerful mood. While seated at the dining-table, without a word or a death-struggle, the spirit fled to its eternal home—'God took him.' Thomas K. Catlett is gone—our hearts

are sad—we will miss him at Conference, but we will meet again.”

Of the remaining eight, only two or three continued more than a few years in the itinerant work. Jacob McDaniel, Hugh Johnson, and U. Keener, perhaps, performed the greatest amount of labor, or continued a greater number of years in the pastoral work.

Success crowned the labors of the preachers in this Conference this year. The statistics show the number of traveling preachers to have been fifty-one. Members in Society, 14,988 whites and 1,485 colored, being an increase of 1,545 white members, and a decrease of six among the colored people.

CHAPTER VII.

Fifteenth session of the Tennessee Conference, 1826—Bishops Roberts and Soule present—Course of study—Education—Biblical schools—*Christian Advocate*—Sale of books—Support of the ministry—Ordination of local preachers—Holston Conference, 1826, at Abingdon, Virginia—Distinguished citizens—Preachers admitted on trial—Tennessee Conference at Tuscumbia, Alabama, 1827—Early Methodists in Courtland and Russell's Valleys—Prosperous year—Ordinations—Bishop Soule—Peter Akers—Preachers admitted on trial—Green Rogers, Turtle Fields, and others—Local preachers elected—Educational movement—Missionary Society and work—The election of delegates—Change of boundaries—A. Sale—Holston Conference at Knoxville, 1827—Preachers admitted on trial.

THE fifteenth session of the Tennessee Conference was held at Nashville, commencing on Tuesday, the 28th day of November, 1826. Bishops Roberts and Soule were both present. Thirty-eight members answered to their names on the first call of the roll. German Baker was elected Secretary; Bishop Soule being in the chair at the opening exercises. Two sessions per day were

determined upon, the usual committees appointed, and the Conference proceeded to business. On Thursday, Thomas Maddin offered the following preamble and resolution—viz. :

“WHEREAS, It appears that many persons have been admitted into full connection in this Conference, without due attention to the course of study prescribed for them; therefore,

“*Resolved*, That no candidate shall be admitted into full connection in the Tennessee Conference until he shall have given satisfaction to the Conference of having attentively pursued the course of study prescribed by the Conference, and obtained a knowledge of the English grammar.”

The next day, the resolution was considered and withdrawn, and the Bishops were requested to furnish “the Conference with a course of reading and study, and that such revised course be entered on the Journal.”

Before the close of the Conference, the Bishops presented the following—viz. :

“As it appears that the course of reading and study, recommended by the superintendents to the Tennessee Conference, was not entered upon the Journal of said Conference, and as the original document has been lost or mislaid, in compliance with the request of the Conference, the following is submitted as a proper course of reading and study for the candidates for the ministry :..

“‘The Holy Ghost saith, Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth. Hold fast the form of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. Give attendance to reading, to exhortation, to doctrine.’

“It is, therefore, recommended to candidates for the ministry to study and make themselves acquainted with the following important points of doctrine: The general depravity and corruption of the human heart; redemption by Christ; repentance toward God; justification by faith; the direct witness of the Holy Spirit; holiness of heart and life, including regeneration and sanctification; the divinity of our Lord Jesus Christ; the perseverance of those who have been justified; baptism; the resurrection of the dead; and future rewards and punishments.

“It is also recommended to them to study the nature and principles of Church-government, especially our own; the philosophy, or grammar, of the English language; geography; ancient history; ecclesiastical history; moral and natural philosophy; and logic.

“To aid the student in the acquisition of these important branches of knowledge, the reading of the following books, or as many of them as can be obtained, is recommended: The Holy Script-

ures, 'Wesley's Notes,' 'Benson's and Clarke's Commentary,' 'Wesley's Sermons,' 'Answer to Taylor,' 'Saint's Rest,' 'Serious Call,' 'Benson's Sermons,' 'Fletcher's Checks,' 'Appeal,' 'Portrait of Saint Paul,' 'Watson's Theological Institutes,' Wood's or Martindale's Dictionary, the 'Methodist Discipline,' 'Murray's Grammar,' 'Morse's Geography,' 'Rollin's Ancient History,' 'Mosheim's Ecclesiastical History,' 'Locke on the Understanding,' 'Paley's Philosophy,' 'Theology,' 'Evidences,' 'Wesley's Philosophy,' Duncan's or Watts's Logic, the *Methodist Magazine*."

This course was adopted by the Conference, and a manuscript copy was forwarded to each Presiding Elder.

The reader cannot fail to perceive that a Methodist preacher, forty-six years ago, was not expected to idle away his time. The above course, fully mastered, will make any man an able minister of the Lord Jesus Christ.

Thus, at an early period in the history of the Conference, attention was directed to intellectual culture. Such has been the progress that, in 1870, the General Conference adopted the provision "that no person shall be recommended to the Annual Conference for admission on trial, or for ordination, without first being examined in the Quarterly Conference on the subject of doctrines and Discipline, and giving satisfactory evi-

dence of his knowledge of the ordinary branches of an English education."

No subject has recently attracted more attention, or called forth more discussion among the Methodists, than the proper training of candidates for the ministry.

It is the universal sentiment that the ministry should be an enlightened body of men, and that all should give attention to reading and study; but as to the best method, there is diversity of opinion. One class insist that theological schools should be established, where young men preparing for the ministry should have the advantages of a thorough course; others, equally favorable to high attainments, insist that candidates for the ministry should be trained—where they have the opportunity—at schools, in common with the young men of the country; and that when they are called to preach, they should give themselves to the study of such a Biblical course as may be prescribed by the Church; and that a circuit is the best place for a young preacher to study theology. There is, at the time of this writing, no "theological seminary" for the training of young men for the ministry within the Methodist Episcopal Church, South. In some of the literary institutions under the patronage of the Church there are Biblical chairs, where the general principles of Christianity are taught. In 1826 there were

no theological schools, North or South, within the Methodist Episcopal Church, and only a few literary institutions under its control.

The Conference at this session made another move on the subject of education. The committee appointed the previous year to inquire into the propriety of establishing a college, under the direction of the Conference, reported that they had not had time to mature the matter, and suggested that a standing-committee should be appointed on this important subject, to consist of ten persons, five of whom should be traveling preachers, and the other five not belonging to the traveling connection, who should report to the next Annual Conference. Whereupon, the Conference resolved that the report be accepted, the plan proposed be adopted, and Robert Paine, William McMahon, Thomas L. Douglass, Alexander Sale, Lewis Garrett, members of the Conference, and Doctor Wm. McNeil, Dr. James L. Armstrong, Turner Saunders, Doctor James Frazer, and Joseph T. Elliston, laymen, were appointed the committee.

Until the establishment of an institution of learning by the Tennessee Conference, it was resolved to recommend Augusta College, situated within the bounds of the Kentucky Conference.

At this session of the Conference, a new project was introduced—that of sustaining a religious newspaper. Dr. Martin Ruter, the Book-agent

at Cincinnati, was present, and recommended the *Christian Advocate*, published at New York by the Methodist Episcopal Church. The Conference heartily resolved to patronize the publication. This may be said to have been the beginning of weekly journalism by the Methodist Church.

The press has grown to be a great power since that small beginning; and now, North and South, millions of pages are scattered abroad every year, advocating the cause of sound morality, the doctrines of Christianity, and the economy of the Methodists.

At this session, the Conference passed a resolution concurring with the Mississippi Conference in reducing the ratio of representation to the General Conference.

Strong resolutions were also adopted deprecating what seemed to be partiality in the rates allowed to those preachers who were engaged in the sale of the books of the Concern at New York. The discrimination was against the South and West.

The question of ministerial support was, as far back as the period of which note is now taken, difficult of solution. Voluntary contributions, as the only means of sustaining the institutions of the Church and the ministry, indicate the ability and the liberality of the people. Those who sow sparingly are soon marked for their want of

generosity; while those who sow plenteously are approved for their liberality.

In the year 1826 the allowance of a single man was one hundred dollars and his traveling expenses. If stationed in a town, he was allowed his board. A married man was allowed two hundred dollars, and something for house-rent and table-expenses. Even these small sums were seldom raised. To receive a full salary was the exception; to fall below was the rule.

The Conference at this session seems to have been stirred on the subject of ministerial support; hence, the following plan was recommended. The stewards, or financial board, closed their report by offering a plan for collecting the amounts demanded. Here is their plan:

“1. Let each circuit have a full number of stewards.

“2. Let the preacher in charge appoint a class-collector in each class.

“3. Lay off each circuit into as many Districts as there are stewards, assigning one steward to each District.

“4. Let the stewards, in their respective Districts, aided by the class-collectors, see each member within their respective bounds previous to the first quarterly-meeting of each year, and know what each will give toward the support of the circuit each quarter, and make a minute of the same.

“5. Let the preacher having charge of a circuit make a public collection once a quarter in each Sabbath congregation, at least; let the funds thus collected be added to the funds of the circuit; also, a public collection at the last quarterly-meeting in each year—the latter for the special purpose of taking on to Conference to make up deficiencies.

“6. Let each Annual Conference, while in session, in time for the preachers to carry with them to their several circuits for distribution among the members, publish a circular, or minutes, showing the state of finances, naming the circuits and stations, naming the preacher or preachers that traveled the same; what were their proper allowances according to Discipline; what each received; what the deficiency and the amount sent to Conference from every circuit and station; together with a short account of the state of religion within the bounds of Conference, the numbers in Society in each circuit, and what number has he received on trial in each.

“7. Let the preacher and members promote the sale of our books, and the establishment of societies auxiliary to the chartered fund, that our funds may be increased in this way.

“8. It shall be the duty of the stationed preacher in Nashville to have five hundred copies of the above printed, and equally distributed

among the several Presiding Elders as soon as possible."

The following preachers were admitted on trial: Jas. D. Brown, Jacob Ellinger, Phineas T. Scruggs, Thomas Payne, Isaiah P. Young, Wesley Deskin, Nicholas Simms, Allen F. Scruggs, John F. Ford, John J. Burum, George W. Bewley.

James D. Brown was of Giles county, and was a cousin to Sterling and Hartwell. He traveled only a short period; died early, but left a family of excellent children, two of whom are acceptable preachers.

Jacob Ellinger traveled several years, and then retired to the local ranks. He is now residing about Newport, Kentucky, or Cincinnati, Ohio.

Phineas T. Scruggs, of whom mention has already been made, went into the practice of law, and became eminent in his profession. In his later years he has returned to the ministry, and is exerting a good influence in the city of Memphis. He now advises against retiring from the pastoral work.

Thomas Payne was an aged man when he returned to the itinerant ranks; he traveled a few years, located, and soon passed to his reward.

Isaiah P. Young gave up the ministry and went into secular pursuits. He still lives, a member of the Church, aged and infirm.

Of Nicholas Simms the author has lost sight.

Allen F. Scruggs has located; lives in Missouri; is an able man, and has accomplished much good. He labored for a season as a missionary among the Cherokee Indians.

John F. Ford located, and retired; so did J. J. Burum.

G. W. Bewley was born in Virginia, 1810; was converted at sixteen years of age; traveled a few years in the Tennessee Conference; was transferred to Missouri, and died at Hannibal on the 5th of November, 1846. He attained to eminence as a preacher of the gospel, and departed in great peace.

Matthew H. Quinn, Simpson Shepherd, Arthur Sherod, James Ervine, Gerrard Van Buren, James Williams, Jacob Goodner, Mark L. Andrews, Benjamin S. Mabry, Joseph Ballew, Mahlon Bewley, John Driskill, John Harvey, Wm. Levesque, and John Gordon, local preachers, were elected to the office of deacon.

Among those ordained deacons, the name of William Levesque stands prominent. He was born in 1793, converted in 1820, and was licensed to preach in 1821. He was a man of fine natural talents, and was an able preacher. He ministered in North Alabama, Middle and West Tennessee, and Arkansas. His death was sudden; but, like the wise virgins, his lamp was trimmed and his light burning. His sister, Mrs.

Martindale, still lives, nearly eighty years of age, full of hope, and rejoicing in the prospect of her change. She was a pioneer Methodist in North Alabama.

Jesse Cole, a local deacon, was elected to Elder's orders.

The numbers in Society were: whites, 15,607; colored, 2,075. Decrease, 169 whites and 37 colored. Traveling preachers 76.

Two, Arthur McClure and Ellison Taylor, died.

The third session of the Holston Conference was held at Abingdon, beginning November 2, 1826. Bishop Soule presided.

Abingdon is the seat of Washington county, and is beautifully situated in the hill-country of South-western Virginia, through which passes the celebrated Holston River. Abingdon has been the home of many distinguished Virginians. The Prestons, the Kings, the Floyds, the Campbells, the Johnsons, etc., resided here. In this country, Methodism took root at an early day, and still lives and flourishes. Here, the Methodists have a prosperous institution of learning—the Martha Washington College. Near by is Emory and Henry, one of the most popular colleges in the South-west; and all through the country are congregations and houses of worship. In the rear of the Methodist Church in the town repose the dust of several distinguished Methodist ministers.

In the vicinity, Bishop Asbury made his home in his journeying through the South-west. Near to Abingdon lived "Lady" Russell, who was among the first converts to Methodism in this beautiful land.

Here lived the Finleys, Lichfields, etc., pillars in the Methodist Church.

The Conference numbered, in 1826, 15,847 white members, 1,620 colored, and 54 traveling preachers.

William G. Brownlow, Henry Powell, Abram Murphy, Jacob L. Straley, Oscar F. Johnson, William Bowers, and Russell Birdwell were admitted on trial. Among these, W. G. Brownlow became the most distinguished. He traveled several years, and then located; became the editor of a secular paper; entered the arena as a politician; and finally became Governor of Tennessee, and then United States Senator. Mr. Brownlow still lives, being extensively known as a man of rare talents. To say that he is a genius and a man of mental power, is only to record what is generally conceded by his enemies as well as his friends. But it will be the work of his biographer to portray his character and write his history. Of the living, the author judges it proper to write briefly.

Branch H. Merrimon, Goodson McDaniel, John S. Hensley, W. T. Senter, Paxton Cumming,

Moses E. Kerr, David Flemming, and Lewis Jones were admitted into full connection. There was no death among the preachers. The year was prosperous, there being a net increase of 850 white and 135 colored persons. There were 54 traveling preachers.

The Tennessee Conference held its sixteenth session at Tuscumbia. Bishop Soule presiding; Thomas L. Douglass, Secretary.

Tuscumbia was then a young town, situated in Franklin county, Alabama, opposite the foot of the Muscle Shoals, and about two miles south of the Tennessee River. The valley extending east and west of Tuscumbia, embracing the counties of Franklin, Lawrence, and Morgan, is one of the most beautiful and fertile regions in the South-west. It had been purchased only a few years previous from the Indians, and was fresh and blooming. Settlers poured in from Virginia, North Carolina, Georgia, Tennessee, and others of the older States. Among the emigrants were many Methodists, who at once organized Societies, built churches, and invited the ministers of the gospel to their homes and their country. Time would fail to record the names of the many worthy Methodists who were pioneers in the Courtland Valley.

The Kimbals, the Lyles, the Menefees, the Sykeses, the Heards, the Lindseys, the Prices, the Carys, the Joneses, the Fitzgeralds, the Sales, the

Saunderses, the Garretts, the Harpers, the Hodges, the Harveys, and the Whites, Sadlers, Owens, Smiths, Crocketts, and scores of others in Russell's Valley, will be had in everlasting remembrance.

William S. Jones, who lived near Russellville, Alabama, was elected Recording Steward in 1823, and continued in the same office until 1869. His book has been before the author; it is the most neatly kept and best preserved of any church-record he has ever seen. Mr. Jones was truly a pillar in the Church; his wife was a devout Christian, and was one of the most hospitable women of the age. Their house was long the home of God's ministers, where they ever met a most cordial welcome. To their daughter, the Rev. Richard H. Rivers, D.D., was married many years since. She is following in the footsteps of her parents.

In Tuscumbia were the Sutherlands, Merrills, Haynies, Lockharts, Cockerills, Winters, and many others, who were prominent in the Church.

It was in Tuscumbia, two years previous to the meeting of the Conference, that the author preached his first sermon as an itinerant. There was then no house of worship. The services were conducted in a school-house which stood near the head of the magnificent spring, which pours forth a volume of water quite sufficient to float a small

steamer. Arrangements were made that year for the erection of a large brick edifice; the work was completed and the house was ready for the Conference. The session was very interesting. It was the first Conference ever held in North Alabama, south of the Tennessee River. The attendance was large, and the preaching was accompanied with the power of the Holy Spirit.

Bishop Soule's sermon on Sunday morning was a masterly effort, and produced a profound impression. The Rev. Peter Akers preached in the afternoon a sermon of great force, which was long remembered. Mr. Akers was present in the interest of Augusta College, the first Methodist college erected west of the Alleghany Mountains.

The year had been more prosperous than the previous, there being a net increase of 844 white members and 83 colored. There were 75 preachers stationed, besides one who was superannuated, and eight who were located.

Arthur Sherod, John D. Winn, Pleasant B. Robinson, William B. Walker, Thomas I. Elliott, Green M. Rogers, Andrew D. Smith, Levi Lowery, Ruffin B. Stroud, John Harrell, William A. Smith, Joseph Miller, and Turtle Fields were admitted on trial.

Arthur Sherod traveled for awhile, and located.

John D. Winn gave satisfactory evidence that he was a good man; he traveled a few years,

when his mind gave way; he lost his reason and became totally deranged. In that condition he remains till this day. He lives by the assistance of the Conference and the generosity of his friends.

Pleasant B. Robinson has been sketched already in this work.

William B. Walker has passed beyond the knowledge of the author.

Thomas I. Elliott in after years united, somewhere in the South, with Methodist Protestants.

Green M. Rogers arose to prominence in the Church. Having traveled a few years in the Tennessee Conference, he was transferred to the Mississippi Conference, where he long labored as a faithful minister of Christ. He filled many important appointments in stations, circuits, and on Districts as Presiding Elder. He was active, vigorous, and full of zeal and good works. He was a member of the General Conference in 1844, and a member of the Louisville Convention in 1845. His last sickness was painful and protracted, but his faith failed not, and he died in hope of heaven, December 11, 1858. Mr. Rogers left a helpless family, but friends are interested for their maintenance.

Andrew D. Smith was a plain man. He went, in after years, to Arkansas, in company with several brethren. Here, and in Missouri, he labored

for many years, and turned numbers to righteousness.

Ruffin B. Stroud, Levi Lowery, and William Smith have passed from the knowledge of the author.

Joseph Miller traveled several years, was very useful, but finally located.

John Harrell, as will be noted in future, was transferred to Arkansas, where he has since lived, laboring and preaching on the frontier, devoting much of his time to missionary work among the Indians in the West.

Turtle Fields was a Cherokee. Before his conversion he was a warrior, and fought under Gen. Andrew Jackson when he made war upon the Creek Indians. He was a hero, and was wounded in single combat with a Creek warrior. After his return from the army, through the preaching of the missionaries, he was brought to Christ, and became a zealous preacher. He was very useful, and was instrumental in turning many of his brethren of the forest to the cross of the Lord Jesus Christ. Turtle Fields was over six feet in height, was well-formed, and possessed great physical force. He preached with much earnestness, and was successful in his calling.

Greenberry Garrett, W. L. McAlister, Henry Meek, Samuel Gilliland, W. M. Holliman, John New, Thomas L. Garland, G. T. Henderson,

James Tarrant, D. C. McLeod, John B. McFerrin, and H. B. North were admitted into full connection and ordained deacons.

James McFerrin, Francis A. Jarrett, Thomas J. Neely, Elias Tidwell, Benjamin S. Clardy, J. J. Trott, and James Rowe were ordained Elders. Here was the singular coincidence of a father and a son being ordained the same day, the one to the order of Elder, the other to that of deacon.

The following local preachers were elected deacons : Erastus T. Collins, William Mills, Jeremiah P. Bellamy, Francis Perry, Charles B. Harris, Devanport Latham, Alexander M. Williams, James English, Robert Fagan, John Scoggins, William Gwin, James Smith, John M. Taylor. John Rains was elected to Elder's orders.

The committee appointed the previous year on education made a report, which was discussed and adopted. Whereupon, the Conference resolved to appoint a standing-committee, consisting of Robert Paine, Lewis Garrett, Thomas L. Douglass, William McMahon, Alexander Sale, John Lytle, Turner Saunders, John M. Taylor, Joseph T. Elliston, and H. R. W. Hill, "on the subject of the establishment of a college; and that they be requested and authorized to continue the subject open for the reception of proposals of sites, contributions, etc., and report to the next Conference." The Conference also, by resolution,

commended Augusta College, and its agent, the Rev. Peter Akers.

The Conference made a step forward in the support of the missionary cause. A Society was formed, consisting of members of the Conference, and others, who should pay one dollar each per annum as a condition of membership. A Constitution was adopted and a Board of Managers was appointed, consisting of William McMahan, President; Lewis Garrett, vice-President; John M. Holland, Secretary; Thomas L. Douglass, Treasurer; and Joshua Boucher, Robert Paine, James Gwin, Thomas M. King, James McFerrin, German Baker, John Page, Joshua W. Kilpatrick, and Francis A. Owen, Managers.

It was resolved that the preachers should be diligent in forming branch-societies in their respective fields. The work in the Cherokee Nation was encouraging, the returns showing a membership of 675. Two young Cherokees, Joseph Blackbird and Edward Graves, were placed under the charge of the Rev. William McMahan, by order of the Conference, to be taught a knowledge of the English language, with a view of laboring among the Indians as preachers and interpreters. They both, in after years, rendered valuable services.

At this Conference, delegates were elected to the General Conference, which was to convene in

Pittsburgh, Pennsylvania, May 1, 1828. The following were chosen: William McMahon, Thomas L. Douglass, Robert Paine, Joshua Boucher, James McFerrin, John M. Holland, Finch P. Scruggs, John Page, and James Gwin. Alternates, Francis A. Owen and Ashley B. Rozell.

From the General Conference Journal, it appears that Mr. Douglass and Mr. Page failed to be present, and that Messrs. Owen and Rozell took their places.

Up to this date, the Cumberland River was the dividing line between the Kentucky and Tennessee Conferences. This gave to Kentucky all that portion of Middle Tennessee lying north of the Cumberland River, embracing the territory now covered by Robertson, Sumner, Macon, Trousdale, and part of Montgomery, Cheatham, Davidson, and Smith counties.

The Tennessee Conference memorialized the General Conference to so alter the boundaries as to make the State line the Conference line. The petition was granted, and the change brought several preachers with the territory: among the number, Fountain E. Pitts was the most prominent. He has been in the active work, with little interruption, till the present. Young, vigorous, eloquent, he exerted an influence for good on the multitudes, especially at the great camp-meetings which in those days were very numerous and popu-

lar. But Mr. Pitts still lives, and must be turned over to a future historian.

Not the least interesting work was the missionary field among the Cherokees. To this mission the following preachers were appointed: Wills's Valley, Greenberry Garrett; Oostanola, Turtle Fields, a native; Echota, James J. Trott; Oithke-logee, G. T. Henderson; Creek Path, J. B. McFerrin; Chattooga, Allen F. Scruggs; Salakowa, D. C. McLeod. William McMahan was Superintendent of this mission, as well as Presiding Elder of the Huntsville District.

At the Conference, the following preachers located: Elijah Kirkman, William Johnson, Josiah Browder, Nicholas D. Scales, John Smith, Alexander Sale, and William P. Nichols.

Prominent among these was Alexander Sale. Mr. Sale was no ordinary man. He long lived an ornament to the Church and an able advocate of the truth, as it is in Jesus. He was the fifth son of Captain John Sale, of Amherst county, Virginia.

Captain Sale was a soldier of the Revolution, and was seven years in the war. His wife, Frances Saunders, was the mother of ten children. The captain and his wife, after the war, embraced Christ by faith and united with the Methodists. Their house became a preaching-place for the itinerants, and was the first place where they

preached in the country, and continued to be a place of worship until the increase of the members justified the erection of a church-edifice. Their second son, John, became a traveling preacher, and long lived and labored in the cause of Christ. He preached in Virginia, Eastern, Middle, and Western. He was finally transferred to Ohio, where he was a prominent preacher, exerting a large influence as a pioneer in the then "far West." His last hours were triumphant, and he left the testimony that "his labor was not in vain in the Lord."

Alexander was converted and entered the traveling connection, in the State of Virginia, in the autumn of 1807. Having traveled several years in his native State, he located and removed to North Alabama, and settled near the town of Courtland. This portion of Alabama was then embraced in the Mississippi Conference, of which Mr. Sale became a member, and where he was a Presiding Elder. A change in the boundary lines, in 1824, threw the whole of North Alabama into the Tennessee Conference. This brought Mr. Sale into the latter Conference, where he was cordially received. Having traveled till the close of 1827, he located and continued on his farm, exercising his gifts, however, as a preacher. He never lost his zeal nor his influence. He maintained his reputation as an able, consistent, and

highly useful minister of Jesus Christ. He took an active part in all the interests of the Church. He was progressive, and sanctioned, or rather led, in all the noble enterprises of the times. Late in life, he removed to Arkansas and settled near Helena, where, during the war, he lost his property, and suffered much in body, and was harassed in mind; still, he trusted in God, and never lost the comforts of religion. Firmly he stood on the Rock in the midst of the ocean, and, with his head above the storm, the sunlight of heaven cheered his heart and filled his soul with joy. His sons being in the Confederate army, and his daughters settled at their homes, his property gone, and being over eighty years of age, he resolved to seek a more quiet location in the family of his daughter in Louisiana. With his aged companion, he set out on the toilsome journey, reached the house of Mr. Jones, his son-in-law, in Caddo Parish, and within a few days found rest in the grave, aged about eighty-three. Since his death, his excellent wife has joined him in that land that forever blooms, and where they will witness war and destruction no more forever.

Mr. Sale was tall, being over six feet in height, and very erect. His eyes were black and very expressive; his hair, in his youth, dark, and his complexion brown; his manly form and erect carriage would attract attention in the midst of a

multitude. He was called by many the "Indian Chief," having a lofty bearing, and being apparently stern in manner and positive in style and language. His mind was strong and well cultivated; his heart was full of kindness; and his principles were as firm as the everlasting hills. No truer man has lived or adorned the Christian ministry in the nineteenth century. To his brotherly care and kind attentions the author owes much. He was his colleague for two years, and he knew him to be a man of stern integrity.

Mr. Sale brought up a large family of intelligent and cultivated sons and daughters; among whom mention may be made of his son, the Hon. John B. Sale, of Mississippi, and Thomas Coke Sale, the latter of whom has gone to his reward. Mr. Sale's children were all Methodists; and they were not only taught to honor their parents, but to respect the Church in which they were baptized and trained.

Mr. Sale's second wife, whom he married in Virginia, was Miss Burress, of excellent family. She was the sister of the Rev. John C. Burress, an eloquent Methodist preacher, who traveled in Virginia, in the West and in the South. He lived to old age, and died full of faith and full of honor. He, too, sleeps in Louisiana.

The Rev. L. Parker, D.D., is connected with the families of Messrs. Sale and Burress by marriage.

The fourth session of the Holston Conference was held at Knoxville, Tennessee, commencing November 1, 1827. Bishop Roberts presiding; E. F. Sevier, Secretary.

At this session, Edmund P. Childress, John Grant, John Barringer, Robertson Ganaway, Albion C. Taylor, William H. Shannon, Oliver Miller, Joseph Sensibaugh, Daniel Carter, Stephen Earnest, and Joseph Haskew were admitted on trial.

John Barringer was a native of Montgomery county, Virginia. He was a preacher of a respectable order of talents, highly esteemed, and devoutly pious. He professed to obtain the blessing of perfect love in the early part of his ministerial life, and maintained his confidence steadfast to the end. He died at Knoxville, July 17, 1851; thus, after twenty-four years of faithful labor, he died in the same city where he entered upon his itinerant career. He departed in peace.

Robertson Ganaway was a native of Cumberland county, Virginia; born July 7, 1780. He was brought up a Presbyterian, but in early life became an infidel; he was, however, converted, through the instrumentality of his excellent wife, soon after his marriage. He entered the itinerant ministry at about forty years of age, and continued faithful in the Master's cause till 1859, when he

died in the faith, giving glory to God. He sleeps near the church at Sulphur Spring, a few miles distant from Abingdon.

Most of the brethren who were admitted at this Conference have passed away.

Joseph Haskew still lives, enjoying the esteem and confidence of his many friends. He has been for many years a faithful and acceptable preacher, and has filled many important positions in his Conference.

CHAPTER VIII.

Conference at Murfreesboro, 1828—Bishop Soule present—T. L. Douglass, Secretary—Door-keeper—Closed doors—Methodism in Murfreesboro—Preachers admitted on trial—Brief sketches—Elders elected—Local preachers elected to office—Missionary work considered—Preachers stationed among the Cherokees—LaGrange College projected—The year prosperous—Numbers in Society—Fifth session of the Holston Conference at Jonesboro—Numbers in Society—Preachers admitted on trial—Seventeenth session of the Tennessee Conference at Huntsville, Alabama—Bishop Roberts—Indians present—LaGrange College established—Robert Paine, his co-laborers and successors—Preachers admitted on trial—Brief notices—Tennessee preachers transferred to the West and South—Missionary work—Holston Conference—Sixth session at Abingdon—Bishop Soule present—E. F. Sevier, Secretary—Preachers admitted—Brief sketches—D. R. McAnally—Rufus M. Stevens—Preachers admitted into full connection—Sad to see so many preachers locate—Increase of members—Eighteenth session of the Tennessee Conference held at Franklin, Tennessee—No Bishop present—L. Garrett, President—Preachers admitted on trial—Asbury Davidson and others—Resolutions of non-interference with politics—Article 6th, restrictive rules—LaGrange College—Numbers—Increase.

THE next session of the Tennessee Conference convened at Murfreesboro, December 4, 1828.

Bishop Soule was present, and presided to the great satisfaction of the Conference. Thomas L. Douglass was chosen Secretary.

It was the custom in those days to conduct the examination of character with closed doors. Hence it was necessary to have a door-keeper, who was to allow no one to enter except those who were members of the Conference, or who were admitted by special permission. The author had the honor of filling this office before he himself was admitted into full membership in the body. At this Conference he was elected again, and had, as he recollects, no opposition for the position. He magnified his office, and felt as the Psalmist expressed himself, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

After many years' experience and observation, it is seriously doubted whether or not the custom of sitting with open doors during the delicate work of examining the moral, ministerial, and official characters of the preachers is any improvement on the old plan. No class of men in any other Church are required to undergo an ordeal of this kind; and when men represent each other and speak of the faults and virtues of their brethren, it might be well for them to do such things among themselves. The custom, however, of sitting with closed doors has passed away, ex-

cept it be in some particular cases and by special order.

Murfreesboro, the seat of Rutherford county, is a beautiful city, in the heart of one of the most productive and pleasant sections of Middle Tennessee. It is situated thirty-one miles south-east of Nashville, and is approached by various turn-pikes and the Nashville and Chattanooga railroad. The population is as intelligent and moral as any portion of the South-west. Methodism took deep root in Rutherford county at an early day, and has kept pace with the times.

Stone's River Circuit, as will be seen by reference to the second volume of this work, was one of the early appointments in the Conference, and has been a nursery from which many trees have been transplanted. Methodism has grown to be a moral power in Murfreesboro, and at the time of this writing it is one of the most delightful pastoral charges in the Conference.

Up to 1821, Murfreesboro was embraced in the Stone's River Circuit. In the autumn of that year, Robert Paine was stationed in Murfreesboro and Shelbyville. In October of the next year, 1822, he returned, for the two towns, 78 white and 62 colored members.

At that Conference, Wylie B. Peck was stationed in Murfreesboro and Shelbyville. He seems to have been unsuccessful, since he returned 49

white and 46 colored members in both towns, and the station was discontinued. Both towns remained in the circuits adjacent until the fall of 1827, when the station was reëstablished, and German Baker was appointed in charge. Mr. Baker reported the next year a membership, in both towns, of 81 white and 45 colored members. Murfreesboro was then united with Lebanon, and Mr. Baker appointed to the work. In the fall of 1829, he reported in Murfreesboro and Lebanon 80 white and 47 colored members; and Fountain E. Pitts was appointed his successor. He returned 81 whites and 76 colored. In November, 1830, Francis A. Owen was appointed to Murfreesboro alone, and one year afterward reported 72 white and 59 colored members. From that time forward, Murfreesboro has sustained annually a pastor; and, besides those who have died and removed, reported in 1871, 339 white members, the colored people having gone into other organizations. In 1872 there were 374 members.

“During the year 1821–2, a Church was organized, the meeting being at the house now occupied by J. J. Lawing, near the present house of worship; the members being as follows: Benjamin Blankenship and wife, William Ledbetter, Martin Clark, G. A. Sublett, Edward Fisher and wife, Thomas Montague and wife, Dr. H. Holmes, David Haynes, Edmund Jones and wife, John Lytle and wife,

John D. Newgent, Levi Reeves, Willis Reeves, William R. Rucker—in all, 19 members. From this nucleus, the Methodist Episcopal Church made a starting-point; the increase was slow and regular, until 1823, at which time the infant Church determined to make an effort to build a house of worship. Knowing their weakness in a pecuniary point, they nevertheless had faith that a laudable purpose could not fail; they were willing to trust a liberal public in bearing them through with the enterprise. On January 11, 1823, John Lytle, a devoted Methodist in the neighborhood, made a deed-of-gift of a half-acre of land (now part of the Soule College grounds) to trustees—viz.: Edmund Jones, Anderson Childress, Simpson Sims, Benjamin Rucker, Sterling Ogden, John R. Laughlin, and Samuel H. Laughlin, and their successors. The seven trustees thus appointed have gone to their reward. A subscription was started to raise the necessary means to erect a house. They received sufficient encouragement to build: the brick-work was contracted for; also, lumber and carpenters'-work let out. During the year, the house was up and covered in. Capt. John Jones, with untiring energy, undertook the laborious part of conducting the carpenters'-work to completion, and through him the building was finished—a house 40 by 50 feet, of moderate height. In all the parts it was plainly

finished and comfortable in arrangement; the whole costing about eighteen hundred dollars, leaving a balance of debt, over the subscription, unpaid. But a generous public, as hoped, came to the relief, liquidating the debt.

“The Society now having a new place of public worship, meetings were more regular, kept up by prayer, and preaching periodically; the members numbering about sixty, with few additions.

“In 1828 the first Conference met, in the month of December. Preaching continued in the church during the sitting, at which time a revival commenced among the people. About forty professed religion, among the number the late lamented Rufus B. Jetton, who was a pious, consistent member to the last; also, our townsman, John Leiper, now in Saint Louis. With one other exception, the remainder of the forty have probably passed away.

“There were many truly pious Methodists around Murfreesboro. Of the number, there were a Lane, a Lytle, and a Boring, with a host of others. What was remarkable, one member, old mother Wasson, a life-long Methodist, had received the sacrament from the hands of John Wesley in person. Her seat in the church was never vacant. Daniel Leinau, during his stay, was one of the most devoted members, always at his class and other meetings of the church.

“About 1842 the membership had so greatly increased that the Rev. F. E. Pitts suggested the building a new church for the better accommodation of the people, which was readily accepted. A lot was selected and purchased, and a deed given to the following trustees: L. H. Carney, W. R. Rucker, H. Youkum, Rufus B. Jetton, J. W. Hamilton, S. B. Christy, John Leiper, W. J. Lytle, John Jones, for the use and benefit of the Methodist Episcopal Church. Of the nine, there are only four living. The deed was dated July the 19th, 1843—the same year the church was erected. A subscription to raise means to carry out the suggested building was taken up; after a certain amount was subscribed, contracts were let out for the building. Capt. Jones, after a rest of twenty years, was again called into service as superintendent, subscribing both means and labor. Marmon Spence, then not a member, took the matter in hand, subscribing liberally of his means, devoting all his time in procuring material, etc., he and Jones working together, the one suggesting, the other executing, until the house was completed; when all done, the subscription was found short of the required amount, leaving a balance of eight hundred and fifteen dollars.

“The first sermon preached in the church was by the Rev. T. W. Randle, stationed-preacher, in the basement, June 8, 1844. On the 23d of the same

month, a dedication-sermon was delivered by the Rev. J. B. McFerrin. The day was beautiful, and a large turn-out of people was in attendance. At the close of the sermon, a collection was raised to pay the remainder of the debt. The people walked up and handed in seven hundred and six dollars, leaving a small balance. The church, for the last forty years, had been blessed with a Christy, whose pleasure was to devote his time and money to its cause. He has gone to his reward.

“Subsequently, at a revival-meeting, conducted by the Rev. Mr. Sawrie, Marmon Spence, who had devoted his time and money to the cause, quietly walked up to the preacher’s-stand and offered himself to the service of God as a member. Avent, Barclay, Duffer, and many others followed; a day to be long remembered.”

For the above the author is indebted to an old member of the congregation. A new church has been erected on the old foundation. It is a gem. It was opened on November 17, 1872; service by the Rev. J. B. McFerrin.

Shelbyville and Lebanon were each made separate stations in the autumn of 1833; Robert L. Andrews being appointed to the former, and F. G. Ferguson to the latter.

William E. Doty, Robert L. Andrews, Martin Wells, William M. McFerrin, Henry Rives, James Ervine, Reuben Alphin, Archibald Duvall,

William E. Potter, Thomas Lloyd, Burwell Lee, John E. Jones, Moses S. Morris, Hiram Casey, and Elisha J. Dodson were admitted on trial.

Wm. E. Doty still lives, and is a member of the Louisiana Conference. In volume II. the reader was introduced to Mr. Doty, where he details several interesting events in his early history.

Robert L. Andrews has already been sketched. William M. McFerrin is the son of James McFerrin and brother of the author; he has continued till this day in the pastoral work, and has devoted much time to the instruction of the slaves of the South; he is one of three brothers called to the work of the Christian ministry.

Henry Rives traveled a few years and retired.

James Irvine was an eloquent preacher, but he located, and finally gave up the work of the ministry.

Reuben Alphin retired; his final end is unknown to the author.

A. B. Duvall has been local at times, and then in the itinerant work. He still lives in advanced years, awaiting the time of his change. He has a son who is in the work of the ministry. Both father and son have performed ministerial labor in Texas.

William E. Potter located. So did Thomas Lloyd. Mr. Lloyd was a preacher of ability. He died in Sumner county.

Burwell Lee was transferred to Arkansas, where he still lives, a faithful worker in the Master's cause.

John E. Jones located, removed to Alabama, became a politician, and died in the prime of manhood. He possessed fine talents, and was a very agreeable person.

Moses S. Morris traveled several years, married, located, and met a tragic death. But he died in the faith, and left the savor of a good name. He has a son preparing for the work of the ministry.

Hiram Casey died early.

E. J. Dodson was a North Carolinian by birth, brought up in Kentucky, and admitted into the Tennessee Conference when he was about forty years of age. He was an able minister of the New Testament; filled many important appointments in North Alabama and Tennessee, and finally closed his useful life on the Bedford Circuit July 19, 1842, in the fifty-fourth year of his age. When told his dissolution was near, he replied, "Good is the will of the Lord, for I am prepared to live or die; for me to live is Christ, to die is gain; let the will of God be done."

Thomas Payne, J. B. Summers, G. W. D. Harris, Thomas P. Davidson, Richard H. Hudson, A. L. P. Green, Samuel R. Davidson, and Michael Berry were elected and ordained Elders.

Henry Meek, Thomas A. Strain, James Nicholson, Benjamin S. Clardy, John Brooks, Thomas

J. Neely, John Seay, and William Conn located. Mr. Neely was afterward readmitted into the traveling connection.

Joseph Taylor, John Renshaw, Cary W. Pope, David K. Timberlake, John Hill, John Jones, Colman Sullivan, Sewell Jones, Martin Clark, Benjamin Rucker, Allen Blankenship, Thomas Bowen, John B. Craig, James Richardson, and Baxter H. Ragsdale, local preachers, were elected to deacon's orders.

Jas. Scott, John Parchment, Gilbert D. Taylor, Samuel B. Harwell, Alexander Travis, John Lane, William Ramsey, and Charles Sibley, local deacons, were elected to Elder's orders.

The subject of missions occupied the attention of the Conference, and it was judged proper to employ in the Cherokee Nation eight preachers and three interpreters. Three of the preachers were married men and five were single. Sixteen hundred dollars was the sum agreed upon for their support. Truly, in the days of heroic Methodism men lived very economically.

The following were the missionaries and their fields of labor: Wills's Valley and Oostanola, John B. McFerrin; Coosattee, Turtle Fields (a native); Mt. Wesley and Asbury, D. C. McLeod; Chattooga, Greenberry Garrett; Salakowa, Nicholas D. Scales; Neeley's Grove, Allen F. Scruggs; Conesauga, Thomas I. Elliott; James J. Trott,

general missionary to travel through the Nation. William McMahon was the Superintendent, and the Presiding Elder of the Huntsville District. Three interpreters were employed, two of whom were Edward Graves and Joseph Blackbird. The number of members reported at this Conference, among the Cherokees, was 702.

The subject of education continued to occupy the minds of the Conference. "The standing-committee of the previous year reported that a very respectable communication on the subject of a college had been received from a number of gentlemen acting as a committee in behalf of a number of subscribers in LaGrange and its vicinity, which communication was presented and read; and after being informed on the subject of the eligibility of the plan and the advantages connected with the situation, together with the understanding that \$10,000 had been subscribed in view of the establishment being made, it was unanimously resolved that the Tennessee Annual Conference College be located at LaGrange, in North Alabama. On motion,

"Resolved, That William McMahon, Robert Paine, Lewis Garrett, James McFerrin, John M. Holland, Francis A. Owen, Turner Saunders, John Sutherland, John M. Taylor, Thomas Preston, Western T. Rucker, Henry S. Foote, Hartwell King, J. J. Vinson, Alexander Sale, and

Moses Hall be, and they are hereby, appointed commissioners for the purpose of securing the site, raising the funds, and carrying the institution into operation.

“It was also resolved that William McMahan be appointed an agent to visit the Mississippi Conference and propose a union with them, in the establishment and advantages of the college contemplated at LaGrange; and believing, as we do, that the best interests of the Church and of the community are identified with the success of our Conference College, we do solemnly pledge ourselves to each other to use our best exertions on our respective Districts, circuits, and stations, during the ensuing year, to collect funds for the benefit of the institution.”

Thus, something definite was placed before the body, and plans were formed for carrying out the purposes of the friends of the enterprise.

The year had been prosperous in many portions of the Conference. Revivals had blessed the Church, and there had been an increase of 1,351 white, 242 colored, and 27 Indian members; 85 traveling preachers, including supernumeraries, were employed, besides one superannuated. The whole membership amounted to 17,476 whites, 2,499 colored, and 702 Indians.

The fifth session of the Holston Conference was held at Jonesboro, commencing November 13,

1828. Bishop Soule presiding; E. F. Sevier, Secretary. The year seems to have been marked with no unusual results. There was an increase of 575 white and 148 colored members.

There was a change in the Presiding Elders' Districts. The year previous, Abingdon, French Broad, Knoxville, and Ashville comprised the whole Conference. This year, the Districts were called Abingdon, Greenville, Washington, and Ashville. Seven were admitted on trial—namely: William Wright, Elijah Perkins, William Eakin, John Weems, Ashby Wynn, Moses F. Rainwater, and Asbury Brooks. Number of members, 17,952 whites, 2,012 colored.

The seventeenth session of the Tennessee Conference convened at Huntsville, Alabama, November 19, 1829. Bishop Roberts, who was expected, did not arrive until Saturday afternoon, having been detained by sickness. Robert Paine was elected President, *pro tem.*, and conducted the Conference till the Bishop arrived. After he reached the seat of the Conference, he presided only a portion of the time. He was too unwell to ordain the Elders in the church on Sunday, but performed this service in a private house during the week.

The session of the Conference was deeply interesting. The weather was pleasant, the attendance was large, and there were many visiting

friends present. Turtle Fields, with a company of Cherokees, and La Flore, a Choctaw chief, and also a preacher, added much interest to the occasion, especially at the missionary anniversary. The plan for setting on foot LaGrange College was perfected, and the institution went into operation with encouraging prospects.

LaGrange is situated on a beautiful mountain, or range of hills, that stretches along the Tennessee Valley, dividing the land into two distinct sections. From the summit, the eye takes in a vast area extending away to Florence, Tuscumbia, and the adjacent country. Farms and villas dotted the valleys below, while the Tennessee River, at a distance of ten miles, could be seen winding its way through the forests, as it rolled its tide into the beautiful Ohio. On this mountain many of the wealthy planters located their families, while they cultivated the rich lands in the valleys below. The society was refined, the situation healthy, and all felt great pleasure at the location and promising prospects of the institution. To inspire confidence in the enterprise, the Rev. Robert Paine was selected to take charge of the college. His modesty would not allow him to be called president, but simply "superintendent." He only consented to take charge temporarily; his heart was in the pastoral work, where he had spent his youth and had been

honored of God in building up the Church. But there was an overruling providence that continued him at the head of the college till May, 1846, when he was elected Bishop. Seventeen years he toiled, aided by an able faculty, and made the institution a success. He had with him Professor Simms, who had no superior; Professor Ellison, from South Carolina; Professor Elliott, a graduate of Augusta College; Professors Tutwiler and Barbour, of Virginia; besides other accomplished scholars. The Mississippi and Alabama Conferences became partners in sustaining the institution, and hundreds of young men were trained within the walls of the LaGrange College. And though the institution has gone to the dust, having been burned during the late war, its fruits happily remain. President Paine was succeeded by Dr. Wadsworth and Professor Hardy, both highly esteemed.

Florence Wesleyan University succeeded LaGrange, and, under the presidency of R. H. Rivers, D.D., R. A. Young, D.D., and W. H. Anderson, D.D., accomplished much for the youth of the country.

Doctor William McMahon, full of energy and enterprise, did much in giving this institution position and power. Noble man! he made many rich, but died himself poor, having lost all his earthly goods. His crown is bright.

Uriah Williams, Samuel R. Moody, Robert Gregory, Elbert J. Allen, James W. Faris, John W. Hanner, Charles J. Ramsey, Harris Joplin, Young Wolfe, Robert C. Jones, Edward F. English, Charles Sibley, Isaac H. Harris, Frederick G. Ferguson, Nelson R. Bewley, Hiram M. Glass, William W. Philips, Francis H. Jones, and Drury Womack—nineteen—were admitted on trial.

This was a large class, many of whom made useful and distinguished preachers. Uriah Williams still lives, a useful and respected member of the North Alabama Conference. S. R. Moody retired from the Conference, and is now a local preacher. Robert Gregory made a very useful preacher; for many years he labored in Arkansas, West Tennessee, and South-western Kentucky, as circuit-preacher and Presiding Elder; he still toils in the Master's vineyard. Elbert J. Allen, faithful and true, yet abides with his brethren on the supernumerary list. J. W. Hanner, D.D., now Presiding Elder of the Nashville District, has a national reputation. Charles T. Ramsey has passed away, a good man. Charles Sibley only traveled a few years. I. H. Harris located, studying medicine, and now resides in California. Edward F. English is still a faithful man; he located, and is living in Texas. F. G. Ferguson has already been before the reader. Nelson R. Bewley was transferred to Missouri. H. M. Glass is

in Alabama, at work for the Master. William W. Philips located, studied medicine, and died years ago. He was a devout man and an excellent preacher. F. H. Jones abandoned the ministry. Drury Womack is a faithful laborer in Texas.

It is a matter of surprise that Tennessee has furnished so many preachers to other Conferences. Tennessee Methodists and Tennessee preachers are in all the newly-settled States and territories in the South and South-west.

Harris G. Jopplin was another of the class who volunteered for the West. Young Wolfe was a Cherokee, a man of large frame and sound mind. He was converted after he had grown to manhood, and became a devoted Christian and a very popular and successful preacher in his native tongue. He emigrated to the West, with his nation, and continued steadfast in the faith until he exchanged a life of toil for a crown of rejoicing.

Robert C. Jones was a well-educated young man, trained at LaGrange College, and acting as tutor in that institution for a session or two. He made an able preacher, but lost his mind and became totally deranged.

George W. Martin, Levi Lowery, R. B. Stroud, P. B. Robinson, W. M. Smith, John Harrell, G. M. Rogers, T. I. Elliott, Andrew D. Smith, Joseph Miller, G. D. Taylor, and Turtle Fields were admitted into full connection.

Wilson L. McAlister, Henry B. North, Samuel Gilliland, D. C. McLeod, J. B. McFerrin, Greenville T. Henderson, Greenberry Garrett, J. W. Jones, Jacob B. Crist, and N. D. Scales were elected Elders.

John New, J. F. Ford, Thomas L. Garland, and Phineas T. Scruggs located.

The year was prosperous. There was a net increase of 3,246 white, 749 colored, and 34 Indian members.

The Districts numbered six, including one in the Cherokee Nation; they were Nashville, Cumberland, Richland, Huntsville, Forked Deer, and the Cherokee Mission District.

The Presiding Elders were Lewis Garrett, John M. Holland, James McFerrin, Joshua Boucher, Thomas Smith; and Francis A. Owen, Superintendent of the Cherokee Mission.

The missionaries were appointed as follows: Wills's Valley—Dickson C. McLeod; Speer, interpreter, and John F. Boot, a full-blood Cherokee. Conesauga—Green M. Rogers, Young Wolfe; Edward Graves, interpreter. Valley Town—Robert Rogers, William McIntosh; interpreter, Turtle Fields. Chattooga—Joseph Miller. Mount Wesley and Asbury—J. J. Trott. Coosawattee—Jacob Ellinger; Joseph Blackbird, interpreter. Agency—W. M. McFerrin. Lookout—N. D. Scales.

This was a strong force, and through their instrumentality much good was accomplished among the red men of the forest.

William McIntosh was a native Cherokee. He was born in 1796. About the year 1828 he was converted, through the preaching of the missionaries, and united with the Methodist Church. Speaking English well, he became an interpreter. In this work he excelled; he not only translated well into the Cherokee, but, being a very devout Christian himself, he entered with all his soul into the subject of the discourse, and interpreted with warmth and power. He removed West, with his nation, in 1834; and, being licensed to preach, he was admitted into the Arkansas in 1841; became a member of the Indian Mission Conference when it was organized in 1844. He continued in the work, faithfully performing his duty as preacher and interpreter, till December, 1858, when he fell on sleep in Jesus, near Tahlequah, in the Cherokee Nation, West. He was a very devout Christian, a good preacher in his native language, and very useful among his own people.

William McMahan was agent for LaGrange College; George W. and Nelson R. Bewley were transferred to Missouri, and F. H. Jones to the Mississippi Conference.

The sixth session of the Holston Conference was held at Abingdon, Virginia, beginning Decem-

ber 24, 1829. Bishop Soule presided; E. F. Sevier, Secretary.

John Steele, Arnold Patton, David R. McAnally, Jacob Nutty, George Ekin, jr., John Roper, Rufus M. Stevens, William Bower, Anthony Bewley, Harvey Cumming, A. Woodfin, and William P. McConnell were admitted on trial.

John Steele was an Irishman by birth, somewhat eccentric; traveled for a season, and retired.

David R. McAnally is still in the work, well known to the American Church. He has been active in various departments of Church-labor. He has been in the pastoral work, at the head of several institutions of learning; edited the *Saint Louis Christian Advocate* for many years—and is now editing it—and is the author of numerous works of merit. His father was a highly esteemed local preacher in the Holston Conference. Dr. McAnally is still vigorous, and will yet do much valuable service for the cause of Christ, should God deal kindly with him in the future, as he has done in the past.

George Ekin, jr., was the son of George Ekin, sr. His career was short; he died early, leaving his venerable father to battle on in the ranks of Israel.

Rufus M. Stevens was an East Tennessean by birth, and enjoyed but few educational advantages. He, however, was highly endowed; his

natural gifts were superior; his person was comely; his face bright; his eye brilliant; his voice full of melody and power. He made rapid improvements, and soon rose to a respectable position in his Conference. He filled many of the most important and responsible appointments on circuits, in stations, and on Districts as Presiding Elder. He was honored by his brethren with a seat in the General Conference. During the late unhappy war, he was sent across the mountains, beyond the limits of the State, in mid-winter. Being in feeble health and growing infirm by age, the physical frame gave way, and he soon died, away from home and among strangers: but his Saviour was with him, and he feared no evil; he died in hope. He has left the savor of a good name, a family devoted to the interests of the Church, and one son in the ministry, the Rev. W. H. Stevens, who has lately been transferred to the West Saint Louis Conference.

Edmund P. Childers, John Barringer, Albion C. Taylor, Oliver C. Miller, Daniel Carter, Joseph Haskew, John Grant, Robertson Gannaway, Joseph R. Sensabaugh, and Stephen Earnest were admitted into full connection.

John J. Burum, Edmund Pierson, Robert Kirkpatrick, Thomas J. Brown, George Horn, Creed Fulton, Jesse F. Bunker, and Albion C. Taylor located.

It is sad, in perusing the history of the ministry, to see so many every year retiring from the pastoral work. It is true that in a local sphere many are useful, but to be wholly given to the work is far better.

There was but a small increase this year in the number of members, only 318 white and 170 colored. The Districts remained as they were, with 64 traveling preachers.

The eighteenth session of the Tennessee Conference was held at Franklin, Tennessee, beginning November 3d, 1830. There being no Bishop present, Lewis Garrett, sr., was elected President, and Thomas L. Douglass Secretary. Mr. Garrett took the chair and proceeded with the business. He stated that letters and communications had come to his hands addressed to the Bishop, and asked that the Conference appoint two brethren to be with him in private at the opening of the letters, that he might have their advice as to what was proper to come before the Conference. Robert Paine and Thomas L. Douglass were appointed.

The proceedings of the Conference were marked with ability and good order. A class of twenty asked for admission on trial—namely: William S. Mosely, Samuel S. Moody, Asbury Davidson, Wiley B. Edwards, Alexander W. Littlejohn, Thomas Taylor, George Casey, Duncan McFarlin, Fountain Brown, W. C. Payne, William Smith,

Henry C. Lightfoot, Edward D. Simms, Robert Alexander, Daniel F. Alexander, Elisha Carr, Lorenzo D. Mullins, John McKelvy, Peter Burum, and John F. Burum.

This class of young men was an important accession to the Conference; among them were several who became able ministers of the New Testament.

William S. Mosely traveled a few years, and retired.

Samuel S. Moody, one of the most devout, amiable, and beloved ministers ever belonging to the Conference, has been introduced to the reader.

Asbury Davidson was a valuable man, and did good work in the cause of his Master. He was born in Bedford county, Tennessee, February 16, 1810. He was licensed to preach in his seventeenth year, and joined the itinerant work in his eighteenth year. He first joined the Tennessee Conference, but, in the division of that Conference, he took work in the Memphis Conference, where he remained until the fall of 1845, when he was transferred to the Mississippi Conference, and was stationed at Vicksburg. He labored in the bounds of the Mississippi Conference until the fall of 1852, when he asked for a location, that he might have time to remove to Texas and settle his family. So soon as his temporal affairs would admit, he returned to the regular work, and filled,

with great acceptance, some of the most important positions in the Texas and West Texas Conferences. He was the eldest child of Lewis and Mourning Davidson. His mother died four years before him; his father survived him. He was married to Mary M. Fly, of Yallabusha county, Mississippi, July 11, 1844.

For thirty-seven years, Mr. Davidson was an itinerant minister, during which time he never deserted a single field of labor, and invariably went cheerfully to the work assigned him. He was located for about three years, and was eminently useful in that position, having his regular appointments and always meeting them.

“Mr. Davidson was justly esteemed by all his brethren, and men of every calling and profession, as an able minister of the New Testament, a clear, forcible, fearless expounder of the sublime doctrines of Christianity. He was a man of the most decided religious convictions, of broad views, deep piety, conscientious in all things, and possessed a character robust and strong in all the elements of the Christian minister. His preaching was characteristic of the man. Always strong and forcible, he was specially distinguished by his clear and logical presentation of the truth. He preached to the intellect, and through that to the affections; and, when fully aroused, his preaching left the hearer without excuse, and gloriously

asserted the divinity and majesty of the gospel. He was eminently practical, and all his sermons were loaded with maxims of priceless value. His healthfulness of mind, great good sense, and large experience were of infinite worth to the Church, and the greatest deference was paid to his judgment by his brethren. His death has occasioned a broad vacancy in the Conference of which he was a member, for we esteemed him as a father, and all of us looked to him for advice and counsel."

Such is the tribute paid to this servant of God by one of his colleagues. At the Conference held in Corpus Christi, in 1868, he was appointed to the Goliad District, but died at the town of Helena, on his way home, December 21, 1868. His last hours were peaceful: he sleeps in Jesus. The author, by request of the Conference, preached a funeral discourse in memory of his esteemed brother and former colleague, at the ensuing session of the West Texas Conference, held at Goliad in the autumn of 1869. Mr. Davidson was a member of the General Conference at New Orleans, in 1866.

Wiley B. Edwards traveled several years, and was very popular and useful. He located, and settled in the vicinity of Florence, Alabama, where a few years since he exchanged the cross for the crown. He was a burning and a shining light.

Alexander W. Littlejohn belonged to a large and highly respectable family. He labored for years in West Tennessee, and afterward removed to Arkansas, where he died in Christ, and has gone to his reward.

Thomas Taylor is a member of the Memphis Conference. He had much to do in organizing the Annual and General Conferences of the "Colored Methodist Episcopal Church in America." Mr. Taylor had himself been a large slave-holder, but his known humane treatment of his servants, and his interest in their welfare, before as well as after they were freed, inspired the thousands of colored people who knew him with confidence. He did a good and noble work for the freedmen of the South.

Fountain Brown was transferred to Arkansas, where he lived and labored for many years on circuits and Districts. He was faithful until death. His sufferings during the late war were manifold, but he continued steadfast to the end, and died in hope.

William C. Payne was a minister of fine talents and much usefulness. He traveled and preached for several years. He then married Miss Gibbs, of Paris, Tenn.; located, studied medicine, became dissatisfied out of the pastoral work, reëntered the itinerant ranks, and finally died in Mississippi. *He served the Church in Vicksburg two years,*

where he was greatly beloved, and where he finished his labors and closed his life, February 25, 1846.

Henry C. Lightfoot was a good man, honored of God in life, and died in Christ.

Edward D. Simms was a thorough scholar, an amiable gentleman, was once a professor in La-Grange College, and died in Tuscaloosa, greatly lamented.

Robert Alexander is still lingering in Texas, where, since 1837, he has been toiling "to cultivate Immanuel's land."

Daniel F. Alexander, the brother, as we have seen, has passed away.

"Elisha Carr was a native of Tennessee. His father, William Carr, was a pioneer, and was among the first Methodists in Middle Tennessee. He was for more than fifty years a devout Christian, and exercised great influence in the Church as an exhorter and class-leader. Elisha was early taught the principles of Christianity, and in his youth embraced by faith the promises of the gospel. His experience as a Christian was deep, and his light always shone. In 1831 he was admitted on trial in the Tennessee Conference, and continued without abatement in the work of his Master till called from labor to reward. He filled many appointments in the mountains, in the Western portion of the State, and North Alabama.

Many years of his ministerial life were devoted to the colored people, among whom he was eminently useful. Elisha Carr was extensively known and greatly beloved. His talents were not of a high order, but he diligently improved his Lord's money. He literally went about doing good. In the pulpit, in the class-room, at the prayer-meeting, in private families, at camp-meetings, in winter and summer, night and day, for thirty-five years, he followed one calling, and exerted all his power in glorifying God and promoting the happiness of man. All the time, he was a man of affliction; yet he ceased not to work to the utmost of his ability. He was emphatically a good and faithful servant, and led a blameless life. He died in his sixtieth year, in the city of Nashville, February 2, 1866. His end was peaceful and his reward glorious."

Lorenzo D. Mullins is yet an active laborer in the Memphis Conference. He has filled many important stations, and has turned numbers to righteousness.

John McKelvy has withdrawn from the Methodist ministry. Of the closing years of Peter and John F. Burum the author has no knowledge.

James W. Faris, Robert L. Andrews, William E. Doty, Reuben Alphin, Martin Wells, John E. Jones, Henry A. Rives, William E. Potter, William M. McFerrin, Thomas Lloyd, Moses S. Morris,

James Ervine, E. J. Dodson, and J. D. Winn were admitted into full connection.

Lewis M. Woodson, Ruffin B. Stroud, A. F. Scruggs, Finch P. Scruggs, Newton G. Berryman, William Mullins, William Patton, Thomas M. King, Levi Lowery, James Rowe, and Reuben Alphin located.

Lewis Woodson lived for many years in Sumner county, Tennessee, where he exercised his gifts as a local preacher; he was a man of good character and great usefulness; he lived respected, and died lamented.

Four of the members of the Conference died during the year.

Coleman Harwell's death has already been noted in this work.

William M. Smith died in Graves county, Kentucky, on the 27th of July, 1830, in the twenty-seventh year of his age. He was converted at sixteen years of age. After entering the Conference, he traveled Henderson, Obion, and Clark River Circuits—all west of the Tennessee River. The country was newly settled, and in many portions unhealthy. But, nothing daunted, he went forward until attacked with bilious-fever, which prostrated him on a bed of sickness, from which he never arose. His faith failed not; just before his departure, after reviewing his life and telling those around that his work was accomplished, he

exclaimed: "Lord, now lettest thou thy servant depart in peace"; and, after a pause, in Christian triumph, cried out: "O death, where is thy sting? O grave, where is thy victory?" and then fell on sleep in Jesus.

Wesley Deskin was born in Bledsoe county, Tennessee, July 7, 1806. In the eighteenth year of his age he was converted, and was received on trial in the year 1826. He traveled Winchester, Lincoln, Franklin, and Caney Fork Circuits. He died October 3, 1830, in Warren county, Tenn. His last word—"victory!" Mr. Deskin was an amiable man, a devout Christian, and an excellent preacher. He fell early in the fight, and soon gained his crown.

Hiram Casey passed away. He was a good man, but no memoir has been put on record. —

One unfortunate member fell into sin during the year, and was expelled. How sad that men called of God to preach the gospel should be overcome by temptation, betray the Saviour, and bring reproach upon the cause of Christ; but so it is. Iscariot was not the only Judas; thousands have fallen away, but the truth of God stands unmoved.

Samuel White, Robert McCorkle, Littleberry Crook, Joseph Lindsey, Richard Carter, Freeman Fitzgerald, Green B. Evans, Jesse Jenkins, John F. McIntire, James Haynie, Theophilus Saunders, John Bransford, Cornelius Evans, Richard Charles,

Peter Burum, and Cornelius McGuire, all local preachers, were elected to deacon's orders.

Simpson Shepherd and Henry C. Horton were elected to Elder's orders.

During the year, the missionaries in the Cherokee Nation encountered sore trials. The State of Georgia determined to extend its jurisdiction over that part of the Indian territory which lay within the territory claimed by the State. Hence, laws were passed pressing heavily on those residing within certain limits; and white men who were found there were required to take the oath of allegiance to the State of Georgia or submit to specified pains and penalties. To submit was to forfeit all with the Indians, who were incensed at the action of the Georgia Legislature; to resist was to be arrested and, perhaps, imprisoned. Arrests were made, and several preachers were put in prison and otherwise harshly treated. Others, again, fled from the limits of Georgia and took refuge in Tennessee and Alabama.

There was great excitement, and many censures were uttered against what was considered oppression on the part of Georgia. On the other hand, Georgia had its friends, who defended the action of the legislature. The missionaries being severely tried, drew up certain resolutions, which they desired the Conference to adopt or indorse. The matter elicited an animated debate, which

resulted in the adoption of the following resolutions—viz. :

“WHEREAS, Certain resolutions have been entered into by our late missionaries in the Cherokee Nation, in which the Tennessee Conference of the Methodist Episcopal Church is called on for a public and official expression of their sentiments on the subject of the grievances of said Nation, we do hereby give the following :

“1. *Resolved*, That whatever may be our private views and sentiments, as men and free citizens, relative to the sufferings and privations either of the aboriginal nations of our country or of any particular section of the United States, or of the policy adopted and pursued by the State authorities or General Government, yet, as a body of Christian ministers, we do not feel at liberty, nor are we disposed, to depart from the principles uniformly maintained by the members and ministers of our Church in carefully refraining from all such interference with political affairs.

“2. *Resolved*, That however we may appreciate the purity of motive and intention by which our missionary brethren were actuated, yet we regret that they should have committed themselves and us so far as to render it impossible for us to omit with propriety to notice their proceedings in this public manner.

“3. *Resolved*, That while we have confidence in

the wisdom and integrity of our rulers, we sincerely sympathize with our Cherokee brethren in their present afflictions, and assure them of our unabating zeal for the conversion and salvation of their souls.

“4. *Resolved*, That as the resolutions referred to have been published in the public prints, the above resolutions be forwarded also, by our Secretary, for publication in the *Cherokee Phenix* and *Christian Advocate and Journal*.”

Such has been the tone and sentiment of Southern Methodists from the beginning. *Non-interference, as a Church, in State or governmental affairs* has been their motto. As citizens, they exercise the right of suffrage; as citizens, they pay their taxes and sustain the laws and Constitutions of the States and General Government; but as Methodists, they claim only the privileges guaranteed to all Christians, affirming that the kingdom of Christ is not of this world. If, in any instance, there has been a departure from these views, it has been a violation of the known principles of the Southern Church from the beginning.

“As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and, therefore, it is ex-

pected that all our preachers and people, who may be under any foreign government, will behave themselves as peaceable and orderly subjects." *

A resolution to change the 6th restrictive rule was submitted to the Tennessee Conference for concurrence. On motion, the consideration of the question was laid over for one year.

The trustees of LaGrange College made their first annual report, which gave much encouragement as to the prospects of the institution. R. Paine was reappointed superintendent and William McMahon agent of the college.

It was determined that twelve missionaries and two interpreters should be appointed to the Cherokee Nation the next year, five married and nine single men, and \$2,000 was estimated as the sum requisite for their support. The wonder now is how they managed to live on this meager sum; but they did live and did a great work, as will be seen from the reports. There was an increase this year of 604 whites, 485 colored, and 292 Indians; the total membership being: whites, 22,326; colored, 3,733; Indians, 1,028. The following preachers were sent to the mission: D. C. McLeod, Superintendent; Green M. Rogers, Martin Wells, Joseph Miller, John W. Hanner, George W. Martin, W. W. Philips, N. D. Scales, Turtle

* Discipline, page 25.

Fields, Edward Graves, John F. Boot, and J. Speer.

The Holston Conference held its seventh session at Ebenezer, Green county, Tennessee. Ebenezer was an interesting place. Here, one of the early Conferences had convened; here, Bishop Asbury had preached and encouraged the pioneers in their labor and sacrifice for Christ's sake. Bishops McKendree and Soule were present, and E. F. Sevier was the Secretary. There was an increase this year of 890 white and 180 colored members.

Only three were admitted on trial, and John Grant, B. H. Merrimon, O. F. Johnson, Goodson McDaniel, Jesse Lee, and U. Keener located. Total of membership: 19,160 whites, 2,362 colored.

Thus, since the autumn of 1824, the Holston Conference had made a net increase of white members of 5,717; colored, 871.

The Tennessee Conference in the same period had increased from 11,828 to 22,326, or a net gain of 10,498 white members; in colored members, from 1,749 to 3,733, or a net gain of 1,984; Indians, from 189 to 1,028, a gain of 839. Total increase in both Conferences, 16,909.

CHAPTER IX.

Twentieth session of the Tennessee Conference at Paris—Bishop Roberts—New country—Twenty-one admitted on trial—A whole Presiding Elder's District supplied by transfer—John Harrell's account—Preachers received into full connection—Local preachers elected to orders—Locations—Delegates to the General Conference—LaGrange College—Missionary to the slaves—"Uncle Pompey"—Sunday-schools—Small increase of members—Holston Conference, eighth session—Bishop Hedding—Athens—Church-property—Not much progress—Preachers admitted on trial—Into full connection—Education—Tennessee Conference, twenty-first session—Bishop Andrew—Preachers admitted—Wesley Smith's letter—Holston, ninth session—Evansham—Bishop Emory—Preachers admitted—Property—Scarcity of preachers.

THE twentieth session of the Tennessee Conference was held in Paris, beginning Thursday, November 10, 1831. Bishop Roberts was present and presided; Thomas L. Douglass was elected Secretary. This was the first session of an Annual Conference ever held in West Tennessee, or part of the State west of the Tennessee

River. The country was comparatively new. It had only been eleven years since Lewis Garrett, jr., and Hezekiah Holland had been sent west of the river as missionaries; now, there were nearly two whole Presiding Elder's Districts. Flourishing towns were springing up, churches and school-houses were being erected, and camping-grounds constructed. The country was beautiful and very fertile, and emigrants poured in by thousands every year.

Paris was among the most pleasant and thriving young towns of the "New Purchase," and was settled by an intelligent, enterprising population. Here the Conference assembled and met a most cordial welcome. A brick Methodist church had been erected, and was open for the reception of the Conference and the congregations meeting for worship. The sessions were held in the Masonic Hall, and were of special interest.

Bishop Roberts was in fine health, and presided to the satisfaction of the whole body. His preaching was in power. On Sunday morning, he discoursed for an hour on the character and kingdom of Christ. The sermon was powerful, and moved the audience to tears and shouts.

The ordinary minute-business was transacted without any special obstruction, and yet the Conference was in session for nine days, including the Sabbath. Debating and long speeches were more

common in those days then at present; hence, the Conference-sessions were more protracted.

Twenty-one were admitted on trial—namely: William Craig, William Duke, Thomas H. P. Scales, William A. Boyce, Drury Womack, William P. Rowles, Jeremiah Claunch, R. H. Rivers, Joseph L. Gold, James O. Williams, James T. Sawrie, Wm. D. F. Sawrie, Arthur Davis, Allen M. Scott, Samuel M. Kingston, Jeremiah Williams, Elias R. Porter, Stith M. Harwell, John N. Hamill, Jeremiah Easterwood, and Alvin Baird.

William Craig was an old man, but strong. He went to Texas, where, as a pioneer, he did effective service.

Of Duke, Boyce, Hamill, Scott, and Baird more will be said on another page.

W. P. Rowles was a physician of handsome attainments. He was skeptical, but by the preaching of the cross he was converted. He lived, at the time he united with the Church, in North Alabama. He soon began to preach, and became a zealous advocate of the Christian religion. After entering the Conference, he labored with acceptance a few years, located, studied law, became a politician, and, after several years, died and went to his reward. He was a man of ability.

J. S. Claunch located and removed to Arkansas, where he died, and is buried a few miles from *Harrisburg*.

Richard H. Rivers, D.D., as a scholar, professor, and president of literary institutions, as well as a preacher, is widely known. He is now a pastor in the city of Louisville, Kentucky, where he is devoting his energies to the work of the ministry. He is greatly beloved as a devout Christian as well as an able minister. He was a graduate of LaGrange College.

James O. Williams was educated at LaGrange. His personal appearance was not attractive, and in manner he was eccentric, but he had a towering intellect, and made great reputation as a public-speaker. He died young. His closing years were in the South. He fell a victim to yellow-fever.

James T. Sawrie was a good preacher. He has gone to his reward. His brother, W. D. F. Sawrie, is still a member of the Tennessee Conference. He has filled many of the most important appointments in Middle and West Tennessee, as well as in North Alabama. Mr. Sawrie is in the effective work, beloved by his brethren.

Arthur Davis is a member of the White River Conference. He long lived and labored in the Memphis Conference, where he had many seals to his ministry, and where he is still much honored and loved. He, as well as Mr. Sawrie, is a revivalist.

To S. M. Kingston reference has already been made.

Jeremiah Williams, brother to Uriah, located. He is still a good man, exercising his gifts as a preacher.

Elias R. Porter was trained in the Cumberland Presbyterian Church; he united with the Methodists "because of doctrinal views"; became an eloquent preacher; retired from the work, and died in Mississippi, some years ago.

Stith M. Harwell is a local preacher, a man of fair character, belonging to a large family, many of whom are and have been in the work of the ministry.

Of I. Easterwood's end the author has no knowledge.

At this period, Arkansas was embraced in the Missouri Conference. There was a demand for preachers in that new and growing country; Bishop Roberts called for volunteers, and the result will be seen in the following statement of the Rev. John Harrell, now Superintendent of the Indian Mission Conference. He says :

"In the year 1831, the Missouri Conference was attended by Bishop Roberts, and at that time included the Arkansas territory, which was left mainly to be supplied. When the Bishop reached Paris, the seat of the Tennessee Conference, he began to beat up for volunteers to fill the Arkansas District, and the following preachers consented to go to that wild and sparsely-settled field of

labor—viz. : A. D. Smith, P. E., Harris G. Jopplin, Alvin Baird, William G. Duke, John N. Hamill, Wm. A. Boyce, Allen M. Scott, and John Harrell. We were to meet at Memphis by Christmas-day. At the appointed time, we were all present, and ready for the march west of the Father of Waters. The weather, however, had been extremely cold, so that the swamp directly in the route to Little Rock was considered impassable. Brother Smith suggested the plan of purchasing a flat-boat and going down to Helena, believing that to be a better route through the swamp than the other way. A boat was purchased, each preacher bearing his part of the price; and, after adjusting our horses, saddles, and saddle-bags, we unloosed our moorings. A stranger was taken in with us, the company then consisting of nine in all. We left Memphis on the 25th of December, 1831. The scene was new to most of us; sometimes, we pulled with the oars, and then again we would let our boat drift for awhile. When night came, we would land, tie our boat to a tree, make us a big fire, cut an armful of cane to make us a bed, and, after praying together, we retired to sleep, using our saddle-blankets for a covering.

“We arrived at Helena on the evening of the third day. The river had fallen suddenly, making it very difficult to gain the bank with our horses; but we finally succeeded, and reached the hotel.

After breakfast next day, our bills paid, Brother Smith asked the landlord to let him pray with his family; the answer was, 'I do my own praying.' This was our introduction into our new field of labor. Traveling westward a few miles, we reached the house of a Brother Burress, a good and useful local preacher, who had settled in the cane-brake with a large family, most of whom were daughters; but they were cheerful and happy, and their hospitality to us was truly pleasant to enjoy. Here, we met Brother Fountain Brown, who also had been sent over to cultivate this wild and unsettled land. Brother Brown lived to travel extensively through the State, both as a circuit-preacher and Presiding Elder, and has left scores of seals to his ministry. He was taken prisoner during the war, and, after suffering nearly two years up North, was released from prison and started to his family, but died within a few miles of his home.

"After parting with the kind family above-mentioned, and leaving Brother Smith to hold a quarterly-meeting on that circuit, we set out for our places of destination. After traveling two days, Brother Boyce left us for Pine Bluff, Brothers Jopplin and Duke for Mount Prairie, Bro. Hamill to the Little Rock Circuit. The remaining three had a long ride to the north-western part of the country. Brother Baird went to the Creek Nation,

J. N. Hamill to the Cherokee Nation, and A. M. Scott to the Washington Circuit. During the year, we had several camp-meetings in the Indian country, and a general revival of religion through the whole Arkansas District.

“The next Conference was held at Pilot Grove, in the State of Missouri, and several of the preachers had to travel five hundred miles on horseback to reach the seat of the Conference. These were days of labor and suffering. In this year, 1832, the first circuit was formed in the Cherokee Nation, West, by the writer, and a school commenced in the Creek Nation, with several preaching-places, by Brother Baird.

“I believe all the men that were there in the field have passed away, except two. Brother Duke lives in the State of Texas, and is a good and faithful local preacher; Brothers Baird and Hamill, as I have learned, died in Texas; Brother Jopplin, in Missouri; Brother Boyce was drowned in the Washita River; Brother Smith died in Arkansas, since the war closed; he had been for many years a useful local preacher. Rumor says A. M. Scott was killed, perhaps about the close of the war, in Tennessee. It is rather a sad reflection that none of these brethren died in the itinerant ranks, save J. N. Hamill. In reviewing the labors of that year, it is wonderful to know that four Annual Conferences now exist in what

was then the Arkansas District; and the writer of this sketch is spared to see these wonderful changes during the space of thirty-nine years.

“Most of the preachers of that day have passed away. Many of them were burning and shining lights, and, we trust, are gone where the wicked cease from troubling and the weary are at rest.

“Your brother, in Christ,

“JOHN HARRELL.”

Uriah Williams, J. W. Hanner, Robert Gregory, Elbert J. Allen, Robert C. Jones, Edward F. English, Isaac H. Harris, Frederick G. Ferguson, Hiram M. Glass, Charles T. Ramsey, Harris G. Jopplin, and W. W. Phillips were admitted into full connection.

Twenty traveling preachers were ordained as deacons this year. The number was larger than usual, because the year previous there was no Bishop present.

The following local preachers were elected to deacon's orders: Matthew D. Thomson, Samuel H. Peak, Jesse Moreland, Joshua W. Coffee, Daniel Judd, J. D. Bibb, Benjamin Sykes, Edward Davie, John Yost, John Brown, William Shepherd, John Collins, William Holyfield, Robert C. Goodjoin, Archibald Walker, Amazia Jones, Henry Cooper, Matthew Neel, and John W. Yates.

The following local deacons were elected to Elder's orders: Benjamin S. Mabry, A. B. Duvall,

John M. Taylor, David O. Shattuck, Henry W. Sale, Joseph Ballew, Henry B. Bloodworth, John Henning, Robert Wilkerson, Samuel Hankins, Vincent Harralson, William Gwinn, Fletcher Sullivan, and J. E. Cole—fourteen.

The reader will perceive that preachers multiplied in those days.

Henry B. North, Thomas Payne, Francis A. Jarrett, James W. Allen, John B. Summers, William P. Kendrick, Thomas I. Elliott, Henry A. Rives, Isaiah P. Young, and Jacob Ellinger located.

The Conference proceeded to elect thirteen delegates to the General Conference, which was to meet in Philadelphia, May, 1832.

Robt. Paine, John M. Holland, Joshua Boucher, Francis A. Owen, Fountain E. Pitts, William McMahon, Alexander L. P. Green, Wilson L. McAlister, James McFerrin, Lorenzo D. Overall, L. Garrett, G. W. D. Harris, and Thomas L. Douglass were chosen.

Reserves, Dixon C. McLeod, G. T. Henderson, and J. B. McFerrin.

The delegates were all present at the General Conference, in May, 1832, except J. Boucher, whose place was taken by G. T. Henderson.

The Conference heard with pleasure the report from the trustees of LaGrange College, and re-appointed Robert Paine, superintendent; William

McMahon, agent; and Edward D. Simms, professor.

At this session, the Conference entered fairly on the work of missions among the colored people. Hitherto, the blacks had been served by the regular pastors, but it was determined to give more attention to these neglected people; hence, two excellent men were appointed exclusively to the work of preaching to slaves. Thomas M. King, to the slaves in Madison and Limestone counties, Alabama; and Dr. Gilbert D. Taylor, to those in Franklin and Lawrence counties. These were both slave-holders, men of age, piety, and position.

In South Carolina, by the influence of Dr. William Capers, afterward Bishop, and others, the work had been introduced, and success crowned the efforts of those enterprising servants of the Church. Conferences in other States followed, and soon scores of preachers in the Southern States were engaged in proclaiming the doctrines of the Bible to the sable sons of Africa. - A more successful mission has not been enterprised by the Church in modern times. In the day of rewards, it will be seen that the Southern Methodists did a great work for the slaves of the South; the persecution and misrepresentations of their enemies notwithstanding.

From Tennessee to Florida, and from Virginia

to Texas, the heralds of the cross proclaimed to the slaves salvation, without money and without price.

Many years previous to the date here given the colored people were cared for in Tennessee. Among the blacks there were many genuine Christians and some excellent preachers. The most remarkable was "Pompey," who in his youth was the slave of the Rev. N. Moore, brother-in-law to Bishop McKendree. Mr. Moore gave Pompey his freedom, and preached with him at the same meetings. The author heard Pompey preach several times when he was a child, and well remembers the excellent standing of the man and the marked respect he had of both white and colored.

The following sketch has been furnished by the Rev. H. H. Montgomery, of Mississippi, formerly of Tennessee. It is inserted as a just tribute to a good man. Mr. Montgomery writes :

"In your 'History of Methodism in Tennessee,' I wish you could give us a full history of 'Uncle Pompey,' the negro preacher. Perhaps you knew him.

"Pompey, if not a native of Africa, had but a short link between him and that country. His master was an officer in the Revolutionary War, and lived in North Carolina. After that war closed, he began to preach, and became an itinerant. (I am stating it as I heard it when a boy.) He

had Pompey to travel with him, as he had been his faithful body-servant during the war. At a camp-meeting he was converted, and there felt a very great interest in his master's success as a minister of Jesus Christ. He learned to read, and took great interest in reading the Bible. He studied it day and night. He felt that he had a work to do in preaching. He gave close attention to the expositions of Scripture as his master preached. He thought some of his sermons might be improved by certain additions and expositions, and ventured to tell his master one day that he felt, or believed, he could have made a better sermon than he did the day before. 'Pomp, do you think you could preach?' 'Yes, master.' 'Do you think you ought to preach, Pomp?' 'Yes, master, I have felt and thought a great deal about it.' 'Then, Pompey, you shall preach to-morrow.' This he did, and his master was so pleased at his effort that he gave Pompey his freedom, that he might go where he pleased and preach.

"Pompey removed to Middle Tennessee, fifty or more years ago, where he was respected by all who knew him, and where he was very popular as a preacher. He preached mostly to white people, and had many invitations to preach, so that he was known in many communities. Nearly sixty years ago, he moved to McNairy county, and settled on a public road. His wife and daughters

were neat housekeepers, and his house was a favorite stand for many travelers in those days. He and his family would never sit at the same table with his guests.

“While living at that place, he had many invitations to visit neighborhoods and preach. These were so numerous that he would have to make out a list and send on to have announced for him. This list would often cover every day for six weeks, and extend sometimes for three months. They were not attended by small congregations on any day in the week.

“The first time I remember to have seen him was in the Christmas holidays of 1832. The weather was very cold, but the congregation was so large that old ‘Center’ Church could not hold the people by one-half. So they adjourned to the camp-ground, where the vast congregation listened attentively to an evangelical and powerful sermon for an hour from him. I was a boy of thirteen years, but a very deep impression was made on my mind. He related the circumstances of his awakening, repentance, and conversion. There seemed to be scarcely one that was not weeping. And when he described the simplicity of that faith by which he received pardon and salvation, and the great change of heart and feeling which he realized, and every thing was *new*—so new that he could hardly realize that it was Pompey, till he

looked at his hands and felt his wool, and found it was Pompey's skin and Pompey's wool, but it was Pompey with a new heart—there was a burst of glory and praise that went up from many of that congregation.

“The first camp-meeting ever held in Yalabusha county, Mississippi, was near the old town of Hendersonville, between Grenada and Coffeetown, in 1833 or 1834. Pompey was the only preacher there, and T. B. Ives was the exhorter. The country was just being settled by the whites, and the congregation did not exceed perhaps 200 or 250 persons. Yet they came and pitched their tents, and Pompey preached to them twice a day for three or four days, and Brother Ives exhorted. Several souls were converted, and Christians were revived.

“The last time I heard him preach was at a camp-meeting at Old Center, in 1836. It was the last night of the meeting. There seemed to be more power in his prayer than any I had ever heard before. The earth seemed to tremble under the weight of that power. His sermon was not, perhaps, over twenty minutes long; but such a moving and stirring sermon! The whole audience seemed to sway to and fro like wheat under the power of the wind! Cries for mercy, groans of

T, and shouts of praise were so numerous and that, strong and loud as his voice was, one

could scarcely hear him, and he exclaimed: 'When de Lord preaches, Pompey stops,' and sat down.

"Although so many would attend his ministry, and so many invite him to their houses, yet he was humble, respectful, and retiring. When invited by white persons to their homes (and many felt it to be an honor to have him go home with them), he would always go to the kitchen, or servants' house, unless they pressed him into their residences and to their tables. He would never go into the pulpit when other ministers were present, unless they gave him a special invitation. He would always say master, or mistress, when addressing white persons. He had memorized so much of the Scriptures that I never knew him to take a Bible in his hand at family-worship. 'Uncle Pompey, we are ready to have prayers; please lead for us.' He would stand up, and repeat a chapter, or Psalm; then sing a hymn, and kneel and pray."

The Conference, at this session, took a decided stand in favor of Sunday-schools, and Sunday-schools of our own. Here is its deliverance:

"1. *Resolved, by the Tennessee Annual Conference,* That the Presiding Elders be, and are hereby, instructed, and it is enjoined upon them, to use their best exertions in promoting the establishment of Sunday-schools, by making it a subject of inquiry in their Quarterly Conferences, recommending

and superintending the formation and organization of Sunday-school societies auxiliary to the Sunday-school Union of the Methodist Episcopal Church.

"2. *Resolved*, That the assistant preachers on their circuits and stations be, and they are hereby, instructed and required to form and organize Sunday-school societies, where it is practicable, and to have a Sunday-school established, if possible, at every meeting-house on the circuit.

"3. *Resolved*, That each preacher report to next Conference the success of his labors, by giving the number of schools, superintendents, teachers, scholars, etc., which may be engaged in the work.

"4. *Resolved*, That the preachers be instructed to inform our members and friends generally that we have no connection whatever with the American Sunday-school Union, and that we recommend them to become auxiliary to the Sunday-school Union of the Methodist Episcopal Church:

"5. *Resolved*, That in our judgment it is inexpedient for any of our traveling preachers to engage as agents for any other Sunday-school besides our own."

The year previous had not been attended with great success, taking the increase of members as the evidence. There was only an increase of 106 white members, while there was a decrease both among the colored members and the Indians.

The troubles arising out of the removal of the

Cherokees west of the Mississippi greatly retarded the Church-work among those people for many years.

The eighth session of the Holston Conference was held at Athens, Tennessee, beginning November 10, 1831. Bishop Hedding presiding; E. F. Sevier, Secretary. This was Bishop Hedding's first visit to Tennessee. He was a New Englander by birth, and was elected and ordained in 1824, at the time of Bishop Soule's election and ordination. He was a great and good man. He knew but little of the manners and habits of the Southern people, yet the South had his sympathies, and the people of the South, in return, properly appreciated Bishop Hedding. His end was peace; he died, as all faithful ministers of Christ may hope to die, "full of faith and the Holy Ghost."

Bishop Hedding was of a commanding person. He was full six feet in height, and large in proportion. His features were strong and symmetrical, and his face indicated quiet and great self-possession. He was an able preacher, and well versed in ecclesiastical law and usages. His manners were simple and his bearing kind; he always had a pleasant word for his friends. He and Bishop Soule have joined hands where "the weary are at rest."

Athens is a pleasant town, the county-seat of McMinn. At this time, it was comparatively new,

but a thriving business place. Here, Methodism took deep root at an early day, and grew and prospered. Here, the Church had a flourishing institution of learning, with a good house of worship; both passed out of the hands of the Southern Church during the late war. The church has been restored, but the institution is still retained by the Northern Methodists. Of the means by which the property was obtained and retained it perhaps becomes not the author to say; though they were regarded by many as not in accordance with the principles of equity and Christian affection. The last time will reveal many things that are not made manifest under the present administration of a just and holy God. He will do right.

There seems to have been a pause in the work in Holston: only seven admitted on trial in two years, and twelve locations. In the number of members, there was, this year, only an increase of 97 whites, and a decrease of 43 colored. There was a decrease, of course, of traveling preachers. The cause of this dearth can hardly be explained. Perhaps it was owing, in part, to a want of proper support of the ministry; perhaps to the unsettled state of society—the spirit of emigration was at work among the people; perhaps, and more likely than any thing else, a want of zeal, and of entire consecration to the work of Christ.

Elijah Still, Hiram Ingram, William Harle, and Nathan Harrison were admitted on trial.

Arnold Patton, Jacob Nutty, Rufus M. Stevens, Anthony Bewley, Archibald Woodfin, D. R. McAnally, W. Bowers, Harry Cumming, and Moses F. Rainwater were admitted into full connection.

Moses Rainwater, Ashley Wynn, Christian Easterly, Henry Powell, J. L. Straley, and E. F. Sevier located.

In the stations of the preachers, it is seen that Thomas Stringfield was appointed agent for Holston Seminary.

The Holston preachers, from the organization of their Conference, devoted themselves to the cause of education, and sought earnestly to establish schools for the training of the children of both sexes. For awhile, they would seem to prosper, and then some disaster would overtake their best-meant efforts. Like nearly all the Conferences, they undertook too much, or, rather, attempted to build up too many schools at once. It requires time, money, patience, perseverance, and, withal, concentration, to accomplish much in the erection and support of institutions of learning. Finally, the Holston Conference concentrated on Emory and Henry College, which has proved a success. The Martha Washington College, at Abingdon, Virginia, and the Asheville Female College gave signs of success. Scores of promising schools in

the Church have failed, mainly because of the multiplication of their number without endowment or concentrated action.

Perhaps the failures of the past will make the friends of education wiser in time to come. What if it require fifty, or even one hundred, years to complete the work; dig deep, lay the foundation broad, and let the ground be solid, and then may be added the materials which will complete the edifice in after years.

The twenty-first session of the Tennessee Conference was held in the city of Nashville, beginning October 31, 1832. Bishop Andrew was present and presided; Thomas L. Douglass, Secretary. This was the first Conference ever held by Bishop Andrew. He was a Georgian by birth; was born 1794, and ordained Bishop May, 1832, at thirty-eight years of age. Bishop Andrew was in the prime of his manhood. He had been in the ministry twenty-one years, having commenced preaching when he was eighteen years of age. His experience, therefore, was ripe, and he understood well the machinery of Methodism. Moreover, he had a quick apprehension, and had a large stock of common sense. His first Conference was a success; he presided to the satisfaction of all concerned, and his preaching produced a profound sensation. His sermon on Sabbath morning was regarded as a masterly effort; indeed, it was so

powerful, and made such an impression on the public mind, that it at once fixed his reputation in Nashville. He was ever afterward a favorite in the city, and in the Tennessee Conference. There was a great religious revival in progress during the sitting of the Conference.

The following preachers were admitted on trial—viz.: Benjamin D. Neal, Thomas W. Randle, Robert A. Smith, Calvin Thompson, William Pier-son, Wesley Warren, John C. Parker, Samuel W. Speer, Richmond Randle, Alexander R. Dickson, Levi Fisher, Alexander Robinson, Mordecai Yell, and Isaac Mullins.

Benjamin D. Neal traveled a few years, and located.

Thomas W. Randle's name is familiar to the reader.

Robert A. Smith was a very promising young preacher, and, as will be seen in the sequel, died young. He belonged to a large and respectable family, four of whom became Methodist preachers, and all were men of talents. The following letter from the Rev. Wesley Smith, the youngest brother, is inserted with pleasure, and will be read with interest. Mr. Smith writes in an easy and familiar style. Certain paragraphs are omitted because they might be considered too personal for a publication of this sort. Mr. Smith says:

“At an early period in the present century, my

father—Joshua Smith—moved from South Carolina, and settled near the town of Springfield, in Robertson county, Tennessee. Here I was born, January 4, 1815. About the time of my birth, my parents, though raised up under other influences, embraced the Methodist faith, to which they remained attached to the end of their lives. All the children (I was the youngest)—not adults—were baptized by the Rev. Isaac Lindsey: I suppose the same man who was murdered in Tennessee, some years ago. I have no personal recollection of him, but have often heard my parents speak of him in high terms. My father's house was ever, and truly, a Methodist-preachers' home. Among his guests and favorites at that day was James Gwin. Lorenzo Dow has lodged with him, and "VICTORY" Weaver used to make his house a regular stopping-place. In after years, I made, in Monroe county, Mississippi, the acquaintance of a son of old *Victory*—a local preacher and good man—and also two grandsons, both local Methodist preachers.

"About the year 1819, my father moved from Tennessee to Lauderdale county, Alabama, and settled on Blue-water Creek. He had not been there long when the "circuit-rider" found his cabin, and soon made it a preaching-place. I well remember the old cabin, with dirt floor and stick chimney, and the two split-log benches that were

used to seat the little congregation of backwoods worshippers. If I am not mistaken, G. D. Taylor and J. Boucher both preached and slept in that rude cabin. Poor old cabin! it has long since been rotted down. My earliest recollections are associated with Methodist preachers, local and itinerant. Among those most remembered are Waters, Craig,* Rozell,† Jackson, Thomas Payne, Lloyd, Tidwell, and Joseph Miller, not forgetting old Jack Maxey. In the filling up of the settlement, my father's residence became uncentral to the Methodist influence; in fact, it became pretty much surrounded by Hardshellism. Hence, in the course of time, the appointment was moved two miles west of us, to the residence of old Esquire Alexander McDugall, one of the best men that ever lived, who afterward became the father-in-law of the Rev. W. B. Edwards and the Rev. Bynum. 'Uncle Ellick,' as we called him, has long since gone to heaven, as well as both of his daughters, who were married to Methodist preachers. His sons—some of them—still live in Tennessee.

"I know not what became of Waters, Craig, or Rozell; but when I reached Texas, in the fall of 1851, the first Methodist preacher I met was a brother of our old Tennessee Craig. The

* John Craig is referred to in vol. i.

† Rozell is a citizen of Nashville.

Rev. William Craig, who has since died, lived near Henderson, Texas. He was a remarkable man in some respects. He was a terror to all dogs and evil-doers at a camp-meeting. My father used to support a tent at a camp-ground, over in the edge of Lawrence county, Tennessee, known as Woolsey's Camp-ground; and I well remember the terror I felt at seeing old Brother Craig passing to and fro, wielding his terrible shillalah after the dogs.

"Jeremiah Jackson was one of those men who knew nothing but the blessed gospel; and O what a preacher he was! Few men could expound the doctrines of pure Christianity with more clearness and force than he. He was truly a prince in Israel.

"In the Blue-water bottom, near Esquire McDugall's, was a beautiful beech-grove, under the branches of which the Hardshells had erected a stand for preaching. On one occasion, a Baptist preacher had an appointment to preach a doctrinal sermon at this place. Father Jackson attended, and listened to the harangue, attentively; and when it was through, he arose and announced that on a certain Sunday he would reply at the same place. When the time arrived, the concourse being large, he placed the Bible on the board before him, and, laying his hand upon it, said: 'Here is my text.' He then took up the subject in controversy, and made a most overwhelming and triumphant vindi-

cation of the truth of Methodist theology, in opposition to Hardshellism.

"The last sermon the old man ever preached was, in my father's house, the funeral-sermon of my oldest brother, John. And the first article I ever wrote for the press was an obituary notice of Rev. Jeremiah Jackson. It was published in the *Western Methodist*, in the year 1834. Father Jackson was a very plain, simple-hearted man, but powerful in the Scriptures.

"The last I saw of Elias Tidwell was at Aberdeen, Mississippi, when the Memphis Conference met there the first time. He lived in West Tennessee. He and Joseph Miller traveled Shoal Circuit in 1828. In the fall of the year, a protracted, or quarterly, meeting was held at McDugall's, which resulted in an overwhelming revival of religion; nearly every young person in the 'Scotch neighborhood' (as this was called) became religious, and our Society, from a mere handful, became strong, and especially so in spirituality. We had Uncle George Kennedy for our class-leader, and O what happy times we had! What glorious class and prayer-meetings! I have met nothing like it of late years. In this revival, my brother, William A. Smith, was converted. He joined the Church as a seeker on his knees, at the mourner's-bench. He soon became a preacher, joined the Tennessee Conference, traveled Wayne Circuit

with William E. Doty; then Richland Circuit, with Tidwell, his spiritual father; then he, with his twin-brother, Robert, went with G. Garrett to Alabama Conference. Robert died in 1836, at Elyton, Alabama; and William, at Austin, Texas, January 4, 1857. James A. Smith, another brother, older, embraced religion in the year that the Rev. Charles Sibley was on Shoal Circuit, and became an acceptable local preacher. He died in Dallas county, Texas, some years ago—1863, I reckon.

“The Rev. Dr. G. D. Taylor was on Shoal Circuit, with Henry Lightfoot, about 1831 or 1832. He was then Presiding Elder on that District. (You see I don’t remember dates very accurately.)

“Joshua Boucher was another of those men of God whom I early learned to reverence and love. He was our Presiding Elder at one of the camp-meetings at Woolsey’s Camp-ground; and after him was your beloved father. It is hard to describe the veneration that my young mind then possessed for these great and good men.

“I don’t recollect to have seen your excellent father since 1832. I saw you and him together at LaGrange, at the college-examination. I afterward heard you preach, in 1835 or 1836, at Rast’s Chapel, in Lauderdale county, Alabama. I was upon a visit to my father’s at the time. You, in the course of your sermon, spoke of some whom

God had called to preach, and who were living in disobedience. I suppose you little thought what effect your words were having on the mind of the gay-looking young man before you—even if you noticed him at all. But it was a nail in a sure place; for, though I still lived in disobedience for several years, the impression never left me, and the effect of that sermon was never lost.”

Calvin Thompson retired from the work.

William Pierson was a devout Christian and an excellent preacher. He filled several important appointments, and was popular and useful. He died young. His elder brother, Edmund, was a good preacher. He labored in the Holston Conference, the Tennessee Conference, and as a missionary among the Cherokees. His mantle has fallen on his son, Bascom T. Pierson, of the Mississippi Conference.

Wesley Warren became an able preacher. His health failed, and he entered upon the study and practice of medicine, residing in Paris, Tennessee. In 1845 he was readmitted into the Memphis Conference, and filled the pulpits in Memphis and Jackson, Tennessee, and Aberdeen, Mississippi. He was a superior preacher and a devout servant of God. He died lamented by hundreds, and is buried at Paris, where he awaits the resurrection of the just.

John C. Parker was born and brought up in

Sumner county. After a few years' toil in the Tennessee Conference, he was transferred to Arkansas, where he occupied a prominent position. He was in the city station, and on the District as Presiding Elder. He was a delegate to the General Conference, and in every respect had the confidence and esteem of his brethren in the ministry, and of the people. It is reported that he died in Texas during the late war.

Samuel W. Speer, D.D., is a member of the Kentucky Conference. He is a native of Davidson county, Tenn., and the son of the Rev. Moses Speer, a pioneer of the West. He is a preacher of ability.

Richmond Randle, the brother of T. W. Randle, became a prominent preacher, and died a member of the Louisiana Conference. He filled many important appointments on the circuit, in the station, on the District, and was a member of the General Conference. He went into the Southern army as a chaplain, where he died, lamented by thousands. He was a true man. He has a son, the Rev. Robert Randle, who is a member of the Louisiana Conference.

A. R. Dickson, Alexander Robinson, and Isaac Mullins were all transferred, with Green Malone and Robert A. Smith, to the Alabama Conference.

Inquiry was made as to the propriety of establishing a Book-depository and the publication of

a religious newspaper in Nashville. The matter, after mature consideration, was postponed.

The year had been much more prosperous than the previous. There was a net increase of 2,095. One preacher died during the year—that great and good man, James W. Faris.

The ninth session of the Holston Conference was held at Evansham, Virginia, commencing November 15, 1832. Bishop Emory presiding; Thomas Stringfield and D. R. McAnally, Secretaries.

Evansham was the county-seat of Wythe. The town is now called Wytheville, and it is eligibly situated in the heart of a beautiful and fertile valley. The country was settled by an industrious and frugal population, and, consequently, many of the citizens in time became wealthy, or at least independent in their worldly circumstances.

This part of South-western Virginia is delightful as a home for the quiet, and those who have no taste for the noise and bustle of the city. The water is pure, the climate healthful and bracing; the scenery romantic, and the lands adapted to grain and grass; hence, fine cattle abound, and the country flows with milk and honey. The hospitality of the inhabitants is unbounded, and the living sumptuous. Here, of course, the gospel found friends, and the heralds of the cross met a hearty welcome. A number of the first settlers

were Scotch-Irish, and, hence, Presbyterian in their proclivities; yet the Methodists had success in the new field, and soon became a great power for good, especially in the country; in the town, for awhile, they seemed not to prosper so well.

Wythe Circuit, which, it is supposed, included the town, had a membership of 769 white and 199 colored members. Three years afterward, when Evansham was constituted a separate station, the statistics show a membership of 57 whites and 36 colored.

The town has been well cultivated, many of the best preachers of the Conference having been stationed there, from time to time. In 1871 the membership, as the table of statistics shows, numbered 169. In the fall of 1838, the name on the Minutes is changed to Wytheville.

This was Bishop Emory's first visit to the South-west; in fact, he had been elected only the May previous, and was ordained at the same time that Bishop Andrew was set apart to the office of General Superintendent. Bishop Emory was a Marylander by birth; he was educated for the profession of law, but, being converted in his twenty-second year, he entered upon the work of a traveling preacher. He soon became eminent as a preacher. In 1820 he was a delegate to the Wesleyan Methodist Conference in Great Britain. In 1824 he was elected assistant Book-agent; in

1828 he was elected principal Book-agent at New York; and in 1832, as has been noticed, he was elevated to the Episcopal office. He was a man of superior intellect and high culture, and, what was better, of deep piety. He lived but a short time after his ordination. On the 16th of December, 1835, he was thrown from his carriage, in the vicinity of Baltimore, and on the same day he passed to the home of the good. Bishop Emory was a great man, in the proper acceptation of that term. He left a son, who matured rapidly into greatness; but he died young, and went early to the enjoyment of the saints' everlasting rest.

Four were admitted on trial at this session of the Conference—namely: Madison C. Hawk, Charles K. Lewis, John Sensabaugh, and William Burgess.

John Prior and William Gilmore were admitted into full connection.

Isaac Lewis, Abraham Murphy, William B. Wright, Moses E. Kerr, John S. Henley, and R. Budwell located.

The year had been prosperous; there was a net increase of 1,540 white members, but still, there was a fearful decrease in the number of laborers—only 61 traveling preachers, and five small Districts.

In 1824 there were 41 traveling preachers,

and now, in 1832 (eight years), there had been an increase of but 20.

The entire membership numbered in November, 1832: 20,798 whites, 2,316 colored.

CHAPTER X.

Twenty-second session of the Tennessee Conference—Bishop McKendree present—Giles county—Methodism—Bethel, and four other churches—W. R. Brown—Preachers sent out from Bethel—Prospect camp-ground—Pulaski—T. Martin and others—The Conference session—Bishop McKendree's plan for raising money for the needy—Literature of the Church—Book-depository—Weekly papers—*Western Methodist*—Editors and their successors—Publishing House—Resolutions concerning dress and drinking spirituous liquors—LaGrange College—Female schools—Preachers admitted on trial—Transfers—Increase in numbers—The tenth session of the Holston Conference—Preachers admitted—G. Atkin and W. Patton.

THE twenty-second session of the Tennessee Conference was held in Pulaski, commencing November 6, 1833. Bishop McKendree was present, and Bishop Roberts was expected, but failed to reach the seat of the Conference. Bishop McKendree, being very feeble, appointed Thomas L. Douglass to aid him in the duties of the chair; indeed, Mr. Douglass, with short intervals, presided during the whole Conference, after the first

morning. The Journal was signed "Thomas L. Douglass, President, *pro tem.*" Mr. Douglass had been elected Secretary, and W. L. McAlister Assistant Secretary. Mr. McAlister performed the duties of the principal, being assisted by Robert Paine.

Pulaski is the county-seat of Giles, and is situated about seventy-five miles south of Nashville, immediately on the Nashville and Decatur railroad.

Giles adjoins the State of Alabama, and, consequently, is one of the extreme southern counties in the State. It is a very fertile section, and is one of the most thriving counties in Middle Tennessee. Richland Creek and Elk River, with their tributaries, meander through valleys which are celebrated for their rich soil and productive qualities; the hills, also, are rich, yielding large quantities of corn and cotton. Giles is noted for its number of Methodists, and the many preachers it has sent abroad to proclaim the gospel. The reader is referred to the interesting statements of the Rev. Elam Stevenson, published in vol. ii. of this work.

Giles county was organized in 1809. It was originally included in "Tennessee county," but the territory was not settled as early as the counties north of it. The Rev. Thomas F. Brown gives the author an interesting account of the in-

troduction of the gospel into the southern portion of the county, adjoining the territory of Alabama.

In the year 1817, William R. Brown, having removed from Virginia and settled in the southern part of Giles county, found the people rude, uncultivated, and altogether destitute of religious habits. Their Sabbaths were spent in hunting, fishing, and various kindred sports. Being a young man, and having no house of his own, he applied to the gentleman with whom he lived to allow preaching in his house. Out of respect to Mr. Brown, the request was granted. The preacher came, and for some time matters went on very well; but persecution arose, and the people were afraid to permit preaching any longer in their private dwellings. Mr. Brown, in the meantime, had purchased a house on the bank of Elk River, and resolved to have a "meeting-house" erected. But who was to aid in the enterprise? Mr. Brown went to work, alone; he felled the trees, hewed the logs, and hauled them to a beautiful eminence, and called on his neighbors, whom he had assisted, to aid him in "raising" the house. They collected together, and when the work was fairly begun, they called for whisky, as it was the custom at "house-raising" to treat the people with strong drink. Mr. Brown assured his neighbors that it was a house for God, and he could not furnish the desired beverage. They all immediately

abandoned the project, and, with shouts and yells, left the place. Mr. Brown, nothing daunted, went to distant settlements, procured help, and the house went up, to the surprise of the wicked neighborhood. The church was called Bethel, and was taken into the circuit by the Rev. Miles Harper, and a Society was organized in 1821.

Robert and Elizabeth Beard, Joseph and Sarah Crabb, Charles and Lucy Booth, and George Tucker and wife were among the first members. Not long afterward, under the ministry of Sterling C. and H. H. Brown and Samuel Harwell, a gracious revival brought many into the Church; a grog-shop close by was removed, and the neighborhood became famous for piety. The man foremost in all this work was called "Good Billy Brown." He died in 1855. In 1846 Golman Green and W. H. Wilkes conducted a meeting at Bethel, which resulted in great good. From this old hive four other Societies swarmed out, still leaving a large Church at Bethel.

From the membership of this Church a number of preachers have gone forth. Among them may be named David J. and Daniel H. Jones, Burwell B. Abernathy, Thomas J. Gregory, Thomas F. Brown, Sterling M. and William D. Cherry, Benjamin F. Hargraves, Benjamin D. Brown, Henry L. Boothe, John Henry Anderson, Benjamin D. Gaston, Robert C. Gaston, De Witt Boothe,

James Shelton, Henry J. Brown, jr., and Raleigh H. Brown. The last-mentioned was the son of W. R. Brown, who projected the Church. He was a gifted young man, but died early and much lamented.

Mount Carmel, Prospect, Mount Pisgah, and Friendship are the churches which were the offshoots of Bethel. Many good men entered the ministry from these four churches, as well as from Bethel.

In the year 1830, Roger Simpson, W. R. Brown, Thomas and James Abernathy, Thomas Batte, Robert Harris, Samuel Flanegan, James Ford, Thomas W. Westmoreland, and others, located a camp-ground, known as Prospect, situated near Elk River. God blessed their labors; for more than thirty years, a camp-meeting was held annually upon this consecrated ground, and thousands were here converted to Christ. A large church-building was erected on the ground, and became a prominent appointment. The church and camp-ground were burned during the late dreadful war. Several preachers were licensed at Prospect.

In the autumn of 1831, Pulaski was joined with Columbia, and the two were made a station, and Joshua W. Kilpatrick was appointed in charge. One year afterward, he reported 109 white and 11 colored members; and Dickson C. McLeod was

appointed his successor. Mr. McLeod reported, for the two towns, 210 white and 36 colored members.

In the fall of 1833, as has been already stated, the Conference met here, and J. B. McFerrin was appointed to Pulaski, alone. This was the first time it was made a separate charge. Here he continued two years, and reported 91 white and 30 colored members.

From that period, Pulaski was always regarded as one of the most pleasant charges in the Conference. The town has grown to be a very handsome little city, and in 1871 the Church numbered 240 members. Among the early members, the names of Thomas Martin, Dr. Eldridge, Ralph Graves, Turner Jack, James McConnell, Jacob Shall, William Conner, and their families, should be mentioned.

Thomas Martin was, perhaps, the most successful merchant in Pulaski, and one of the most accomplished business men in the State. He was a strong support to the Church. A few years before his death, a new and spacious house of worship was erected, toward which Mr. Martin contributed largely. He died a few years since, and left to the Church a neat parsonage and about thirty thousand dollars, to aid in building a female college. Mr. Martin was the son of the Rev. *Abram* Martin, a local preacher of the Methodist

Episcopal Church, who long lived, and finally died, in Sumner county, Tennessee.

In Pulaski, in 1834 and 1835, there lived a poor widow. Her habitation was a log-cabin, furnished her free of rent. She subsisted mainly by the charities of the people; but, withal, she was happy, and perhaps was the most resigned, contented, and joyful Christian the author ever had in his pastoral charge. In Mrs. Coleman was verified the truth of the declaration: "Godliness, with contentment, is great gain."

The support of the ministry, especially of superannuated preachers, their widows and orphans, has ever been a matter of perplexing concern. To turn out an old soldier of the cross to perish, who has fought through many battles and come off disabled, is cruel; to abandon the aged widow or the helpless children of those who have fallen in the field seems to be equally heartless; but, still, how to meet their wants is the question. At this Conference, Bishop McKendree presented the following plan, which was adopted:

"1. That it be made the duty of each preacher having the charge of a circuit or station, early in the Conference year, to lay before each class the importance of raising funds for the benefit of the deficient supernumerary and superannuated preachers, their wives, widows, and orphans; and, the more effectually to accomplish this object, he shall

recommend to them to pay over to their leader twelve and a half cents apiece a year, to be applied as above specified.

“2. The leaders shall pay over the moneys thus received to the assistant preacher, certifying at the same time the number of members and the amount received from the class.

“3. The preacher shall bring forward and pay over such collections to the Annual Conference, who shall faithfully appropriate the money, and by a printed report show the amount received and how paid out.

“4. Each Presiding Elder shall obtain a copy of this plan, and see that the assistant preacher on each circuit within his District is furnished with it and attends to his duty, as above prescribed.”

How much good resulted from this plan is not now remembered by the author; but had it been fully and faithfully carried out, many a distressed widow and orphan and aged preacher would have obtained relief.

The literature of the Church claimed the attention of the Conference once more. One year previous, upon the recommendation of the Conference, a Book-depository had been established in Nashville; the Conference, however, assuming no pecuniary responsibility.

The question came up again for consideration

in connection with the establishment of a weekly paper, to be published in the interests of the Church. The Rev. L. Garrett and John N. Maffitt had commenced the publication of a weekly journal, in the city of Nashville, called the *Western Methodist*. A memorial had come from Cincinnati, Ohio, asking the coöperation of the body in the support of a *Christian Advocate* to be issued from that city. The whole was referred to a committee, who submitted the following reports, which were adopted :

“The committee on the Book-depository reported as follows—viz.: After taking the subject under mature deliberation, they are of opinion that the Depository at Nashville should be continued. We recommend Lewis Garrett as a suitable person to be continued as Book-agent, on his own responsibility, as heretofore.

“Your committee are also of opinion that twenty per cent. is sufficient discount upon all books sold to preachers; and we recommend to the members of this Conference to render their patronage and continue their efforts to sustain the Depository.

“JOHN M. HOLLAND, *Chairman.*”

The committee appointed to consider the propriety of establishing a religious periodical within the bounds of this Conference, to be under its patronage, submitted the following report—viz.:

“We have examined and maturely reflected

upon the memorial of a committee at Nashville, the circular from New York, and have seen a copy of the report adopted by the late Ohio Conference in relation to publishing a paper at Cincinnati, upon the same principle as the *Christian Advocate and Journal*.

“1. That a paper published at Cincinnati would not so well subserve the views and interests of this Conference, or of the South-west generally, as a paper within our own bounds.

“2. That we very much doubt—yea, seriously question—not only the propriety but the legality of the paper, proposed to be issued in Cincinnati, being connected with the Book-concern in any way, believing that the General Conference alone have the authority of making such an arrangement.

“3. That, consequently, neither the agent, editors, nor book-committee, nor all together, have the right of appointing the editor, or editors, for that or any other paper, except for those periodicals established by the General Conference, and during the intervals of the General Conference. Entertaining these views in relation to questions proposed to this Conference by the Book-agents as to the paper at Cincinnati; believing, as we do, that even if such a paper should go into operation, it would, from its distant location and other circumstances, be inadequate to meet the wants and answer the wishes of the rapidly-increasing popu-

lation of the South-west; and, moreover, feeling confident that a paper among us is imperatively demanded by our people, and by the interests of religious literature, and of Methodism in particular; and that such paper would not materially subtract from the subscription to the *Christian Advocate and Journal* within our bounds, we do, therefore, recommend for your adoption the resolutions—viz.:

“1. *Resolved*, That approving of a weekly religious newspaper within our bounds, and having confidence that the *Western Methodist*, printed at Nashville, and edited by Lewis Garrett and John N. Maffitt, will be faithfully devoted to the interests of the Church and society in general, we heartily adopt it as the paper of this Conference, and confidently recommend it to the patronage of our members and friends generally.

“2. That we will use our best efforts to sustain said paper, by obtaining subscribers, forwarding remittances, and by recommending it to our respective charges.

“3. That these pledges are founded upon the following agreement, mutually entered into between the Conference and the Rev. Lewis Garrett and John Newland Maffitt, the present editors of the paper:

“1. The *Western Methodist* shall continue to be devoted to the interests of religion, literature, and

morality, and shall be decidedly Methodistic in its theological doctrines.

“2. The editor, or editors, shall be members of the Methodist Episcopal Church.

“3. They shall allow all the traveling preachers twenty per cent. upon moneys obtained from new subscribers and remitted to them, as a compensation for their trouble.

“4. They shall present an annual report to the Conference, exhibiting the number of subscribers, the condition of the entire establishment, the amount of moneys received, and the net loss or gain of the establishment; which report shall have been audited and certified to be correct by the Presiding Elder of the Nashville District, and the stationed preachers in Nashville, with any other persons whom the said preachers may call to their aid.

“5. Whenever the number of subscribers shall exceed four thousand, for every one over that number the editors shall, and do hereby, obligate themselves to pay to the Tennessee Annual Conference two dollars annually, to be applied as said Conference may direct; and, moreover, as the profits of the establishment might be considerable with fewer than four thousand subscribers, the editors obligate themselves to pay over annually all the excess to the Tennessee Annual Conference, after paying the expenses of the establishment and subtracting one thousand dollars for each

editor, as his compensation for services, expenses, and risk.

“ 6. That all pecuniary responsibility rests upon the editor, or editors, exclusively, so that in no case will this Conference feel bound for any debts or contracts which they may create.

“ 7. The editors farther promise to apply themselves faithfully to their work; to exercise the utmost prudence, economy, and vigilance in the management of said paper.

“ 8. That so long as the paper is thus conducted, and its financial matters are satisfactorily carried on, the Conference pledge themselves to patronize and sustain it; but if at any time the Conference should be dissatisfied with the arrangements, from any cause, they may withdraw their patronage, and so announce it to our friends and the public generally.

“ Signed :

G. D. TAYLOR, *Chairman.*

L. GARRETT.

JOHN N. MAFFITT.

THOMAS L. DOUGLASS,

President, pro tem.”

To one experienced in the publication of papers, the above contract will appear remarkably binding on the proprietors, and surely well-guarded on the part of the Conference. As might be supposed, the proprietors found the enterprise unprofitable; and, as has been noted elsewhere, the whole

establishment was sold to a committee appointed by the General Conference, and became the property of the Church. At the division of the Church, in the year 1844, the whole concern was allotted to the Southern Church, and may be regarded as the nucleus of the Southern Methodist Publishing House. After Messrs. Garrett and Maffitt disposed of their interests, Thomas Stringfield became, by appointment of the General Conference, the editor. He conducted the paper four years, and was succeeded by J. B. McFerrin, who edited it nearly eighteen years, assisted a portion of the time by Moses M. Henkle, D.D. and C. B. Parsons, D.D. In 1858, H. N. McTyeire, now Bishop, was elected the successor of J. B. McFerrin. He was followed, in 1866, by the present incumbent, Thomas O. Summers, D.D., who is also the general Book-editor.

The Book-agents at Nashville were: first, Messrs. Stevenson and Owen, who were elected in 1854; second, John B. McFerrin, elected in 1858; third, A. H. Redford, elected in 1866, and now in office. Richard Abbey held connection with the establishment as Financial Secretary, appointed in 1858, for the purpose of promoting the sale and circulation of the books of the general catalogue, and supervised the establishment for three years during the war. The institution is regarded as prosperous, and when the new building, now being erected,

shall be completed, it will be one of the most extensive and imposing publishing concerns in America.

The Conference still kept the subject of education before the public. LaGrange College needed pecuniary aid. The small amount secured at the beginning was soon exhausted in erecting buildings, purchasing libraries, apparatus, etc. There was no endowment. Three agents had been in the field the year previous, with instructions to solicit small contributions, that by a pittance from each friend of the enterprise a large sum might be collected. This proved to be a failure, only so far as temporary relief was concerned. The Conference now resolved to make farther efforts, and especially to raise funds to endow a professorship in the college.

Several female seminaries were projected in different portions of the country, which received the fostering care of the Conference. Montesana, near Huntsville, Alabama, supervised by James Rowe; the Tuscumbia Female Academy, of which the Rev. Chauncy Richardson was president; the Gallatin Female Academy, of which the Rev. Henry W. Hunt was principal; the Murfreesboro Female Academy, superintended by the Rev. German Baker and wife; the Fulton Female Academy, under the direction of Mrs. R. E. Hobbs, were all commended as worthy of patronage.

Visiting committees were appointed to each academy, who were expected to report at the next Conference.

During the session, Bishop McKendree addressed the Conference on the subject of dress and the manners of the preachers; and, before the session closed, the following was adopted :

“Resolved, That we deplore the extremes to which many of our preachers have gone in dress; therefore, we pledge ourselves in future to endeavor to be more plain and Methodistic in our apparel.”

Other resolutions were adopted, which, perhaps, might be considered startling at the present time :

“Resolved, That this Conference view with deep concern the demoralizing influence of the use of ardent spirits upon the human family—not only as the prolific mother of vice, but also as an opposing barrier to the influence of moral and religious culture. Wherefore,

“Resolved, That we will not take, buy, or sell, or use the article ourselves, nor keep it for the use or entertainment of our families or friends, and that we wish in all prudent ways to discourage the use of it in the community.

“Resolved, That we disapprove of the common mode of electioneering, as having an evil influence on the morals of society, and that we will not

vote for any candidate that condescends to the practice of treating to secure his election."

This was high ground, and was conscientiously observed by many of the members. They show the tone and temper of the times. Simplicity in dress, temperate habits, and the exercise of the right of suffrage in view of morality are commendable virtues.

The following persons were admitted on trial: Garrett W. Martin, William H. Johnson, John D. Neal, John F. Hughes, Joseph E. Douglass, Alexander Winbourne, Erastus B. Duncan, Peter B. Hubbard, Jesse Hord, John H. Mann, Saunders Presley, Thomas D. Harwell, Henry Robinson, Thomas L. Cox, Anthony T. Scruggs, Isaac L. G. Strickland, Johnson Lewis, Robert Z. Hawkins, Robert S. Collins, Johnson Fields, W. P. Ratcliff, Samuel W. Hankins, Thomas L. Boswell, Dawson Phelps, and John Renshaw.

Garrett W. Martin has worked steadily on, never flickering — on the circuit, in the station, as Presiding Elder, always true, always reliable. He is yet effective.

William H. Johnson is still a member of the Conference, on the supernumerary list, yet able to preach. He is a true man.

John D. Neal located. The author has lost sight of him.

John F. Hughes is yet active, having never for

a day thrown off the harness. Much of his time has been spent on Districts as Presiding Elder. He has been several times in the General Conference, and is opposed to all innovations on the Church he loves.

Joseph E. Douglass is the nephew of Thomas L. Douglass, and was his ward. He was educated at LaGrange College, and has devoted most of his active life to teaching. His sainted wife had, perhaps, no superior in the school-room. Dr. Douglass is, at present, President of the Iuka Female Academy, Mississippi.

Alexander Winbourne, to whom reference has already been made, was a minister of spotless character.

Erastus B. Duncan has been most of his life a missionary on the frontier or among the Indians. He is still a laborer in Florida.

Of Saunders Presley, the author has now no knowledge.

Thomas D. Harwell located. He is yet a local preacher in good standing.

Peter B. Hubbard was a good man, but passed from the knowledge of the author.

Jesse Hord wore himself down in the missionary work in Texas. He is prematurely old, but ripe for the kingdom of heaven.

Thomas L. Cox was transferred to Alabama.

Anthony T. Scruggs has already been referred

to in these pages. He is an able minister, now Presiding Elder in the Saint Louis Conference.

John H. Mann was transferred to Arkansas—a plain, strong preacher.

Henry Robinson has escaped the sight of his friend who was present when he was admitted.

Strickland and Lewis both volunteered for Texas, and died soon in the field—true men.

Robert Z. Hawkins was a lawyer and a judge when converted. He abandoned his profession, and became a faithful, successful, and popular traveling preacher. He died at middle age, much lamented.

Samuel W. Hankins was of a good family. His health was delicate. He was a missionary among the Indians, and was afterward transferred to the South.

Robert S. Collins was an excellent preacher, and a deeply pious man; he died young. He has three brothers preachers, traveling and local, in the bounds of the Memphis Conference.

Johnson Fields was a Cherokee half-blood, intelligent, pious, and very useful. He finished his work among his brethren in the Far West. His name is precious among the Indians.

William P. Ratcliff volunteered for the West. He lived and labored in Arkansas for many years. His zeal knew no bounds; he went everywhere. No minister was ever more extensively known in

Arkansas than William P. Ratcliff, and perhaps none more loved. He was several times a member of the General Conference. He died in the harness, a good man, greatly lamented.

Thomas L. Boswell, D.D., is yet an active and esteemed member of the Memphis Conference. His life has been without a blot. He has a son in the ministry, lately transferred to Arkansas.

Dawson Phelps was plain, but the pure gold. He is a member of the North Alabama Conference. He, too, has a son in the ministry.

John Renshaw was middle-aged before he entered the work. He was good, and finished his course with joy.

William Craig, William P. Rowles, William D. F. Sawrie, Arthur Davis, J. S. Claunch, Samuel M. Kingston, Richard H. Rivers, J. Williams, Joseph L. Gold, E. R. Porter, James A. Williams, J. Easterwood, and James T. Sawrie were admitted into full connection.

Among the Indians, the following preachers were stationed: Edmund Pierson, Superintendent; John F. Boot, Turtle Fields, Johnson Fields, William P. Rowles, and Samuel W. Hankins.

Transferred to Alabama—Greenberry Garrett, John E. Jones, and Thomas L. Cox.

Transferred to Missouri—Charles T. Ramsey, Joseph L. Gold, and William P. Ratcliff. Arkansas was then embraced in the Missouri Conference.

The year had been very prosperous. There was a net increase of white members of 4,295; colored, 869. Among the Cherokees, there was a decrease of 54. The political troubles retarded the work for a season.

The tenth session of the Holston Conference was held at Kingsport, Tennessee, commencing October 16, 1833. Bishop Roberts presided, and Lewis S. Marshall was the Secretary.

W. B. Murphy, Timothy Sullens, W. B. Winton, B. McRoberts, and William Spann were admitted on trial.

The most prominent of this class was T. Sullens. He is a native of Tennessee, and began the work of the ministry in early life. He soon rose to distinction, and became, while young, a prominent member of his Conference. His health, however, gave way, and he has been an invalid, yet he preaches occasionally, and is, in connection with his excellent wife, at the head of a flourishing school.

H. Ingram and E. Still were admitted into full connection.

One had died—James G. H. Speer, of whom a sketch was given in the first volume of this work.

Up to this date, nine years from the organization of the Conference, there had been one death, and that was the Rev. George Atkin, who died in Abingdon, Virginia, and lies buried in the rear of

the church in that city. Mr. Atkin was a preacher of fine talents, and died in the meridian of his manhood. He wrote and published a pamphlet on the "Possibility of Apostasy," which was an able production.

Thus far, the lives of God's servants had been wonderfully preserved.

The year had witnessed gracious revivals of religion. There was an increase of 1,551 white and of 265 colored members.

The Conference was divided into five Districts. Thomas K. Catlett, Lewis S. Marshall, William Patton, John Heniger, and J. B. Daughtry were the Presiding Elders.

Wm. Patton was no ordinary man, and deserves more than a mere passing notice. The reader will peruse the following memoir with interest:

"William Patton died, 'in the faith' and in great peace, at Weston, Missouri, on the 14th of March, 1856. He was born in Montgomery county, Virginia, on the 5th of January, 1796, and received an early religious training from pious parents. At a camp-meeting held in Giles county, Virginia, in the autumn of 1820, he was happily and soundly converted to God. One year afterward, at the session of the Tennessee Conference, held in Bedford county, November, 1821, he was received on trial in the traveling connection, and was appointed to the New River Circuit, lying in

Virginia. In October, 1822, the Conference was held at Ebenezer Meeting-house, Greene county, Tennessee, at which he was appointed to Tazewell Circuit. In November, 1823, at the Conference held in Huntsville, Alabama, he was ordained deacon, and appointed to Clinch Circuit. At the General Conference which met in May, 1824, the Holston Annual Conference was organized, and held its first session at Knoxville, in November, 1824, at which Brother Patton, being a member, was appointed to Abingdon Circuit, on which he remained by reäppointment for two years. Subsequently, he traveled the Blountville Circuit one year, the Jonesboro Circuit two years, the Greene Circuit one year; and at the session of the Conference for 1830, held at the Ebenezer Meeting-house, Greene county, Tennessee, he was appointed to the Abingdon Station, where he remained one year, and was removed to the Ashville District, which he traveled two years, and was then removed to the Knoxville District, where he remained three years. At the Conference held in the autumn of 1836, he was appointed to the Abingdon District, where he traveled one year, and in 1837 was transferred to the Missouri Conference, and for two years traveled on the Saint Charles Circuit. At the Conference held at Fayette in 1839, he was appointed to the Saint Charles District, where he remained two years, and was

then placed in charge of the Fourth-street Church, in Saint Louis. At the Conference for 1842, he was appointed to the Fayette Circuit, and re-appointed in 1843. At the Conferences for 1844 and 1845, he was appointed in charge of the Columbia District, where he also acted as agent for Howard High-school. In 1846 he was transferred to the Indian Mission Conference, and spent one year in charge of the Shawnee Manual-labor School. In 1847 he was transferred back to the Missouri Conference, and spent three years successively in charge of the Weston District. In 1850 he was removed to the Saint Charles District, where he labored during two years more. He then, in 1852, accepted an agency for the American Bible Society, in the faithful service of which he spent the remainder of his days.

“Brother Patton was a member of the General Conferences of 1828, 1836, and 1844; also, of the Convention at Louisville in 1845, and of the General Conferences of 1846, 1850, and 1854.

“As a preacher, William Patton was everywhere well received, faithful, and useful. Devoted and diligent, he ever kept his calling and work in view, and assiduously applied himself to do all the work of a Methodist preacher. Few men were ever more devoted, diligent, regular, or constant to the work of the ministry. He had a *good* mind, which, by persevering industry, be-

came well cultivated, and for many years his judgment and counsels were highly appreciated and much relied on by those who knew him best.

“As a Christian, he was a man of strong faith and much prayer. His secret devotions were earnest and frequent, his watchfulness great; hence, he lived near to God; and though often called to suffer, and suffer greatly, he was calm, patient, and uncomplaining. His sermons were prepared with great care, and delivered with an earnestness and impressiveness that excited a deep interest and caused them to be long remembered. Cheerful without levity, serious without melancholy, his example among his younger brethren and before the Church and world was most wholesome. To his one work, for more than thirty-four years, he devoted his time and consecrated all his powers. He lived a faithful life, and died a tranquil, happy death.”

CHAPTER XI.

Twenty-third session of the Tennessee Conference—Bishops McKendree and Andrew present—Address by Bishop McKendree—Lebanon—Early Methodists—G. F. McWhirter—The Cause of Temperance—Preachers admitted on trial—Local preachers ordained—Literary movements—Funeral of L. D. Overall—Members in Society—Cherokee Mission—John F. Boot—Votes of thanks—Mission to South America—Eleventh session of the Holston Conference—Minutes lost—Five Districts—Decrease in the numbers—Twenty-fourth session of the Tennessee Conference, held at Florence, Alabama—Florence—Wesleyan University—North Alabama Conference—Interesting session—Journal lost—Preachers admitted on trial—Prosperous year—Election of delegates to the General Conference—Twelfth session of the Holston Conference—Preachers admitted on trial—Delegates to the General Conference.

THE twenty-third session of the Tennessee Conference began at Lebanon, November 5, 1834. Bishops McKendree and Andrew were both present. Bishop McKendree opened the Conference *with the usual exercises*, and Thomas L. Douglass *was elected Secretary*.

Lebanon is the seat of Wilson county, and is one of the old towns of Middle Tennessee. The county was erected in 1801, and the town of Lebanon was organized in the year 1802. The Methodist preachers visited the county at an early day, and the cause was espoused by many of the citizens. The Frazers, the Whites, the Kelleys, the Campbells, the Howards, and many others, were members of the Church while Lebanon was in the circuit. Portions of Wilson county were almost populated with Methodists, and many of them were among the best citizens of the country. The Hearn, the News, the Hancocks, the Seays, the Jarretts, etc., were strong supporters of the Church.

There is now in Tennessee a worthy patriarch, who lived in the times to which reference is made. George F. McWhirter, now residing in Clarksville, was long a citizen of Wilson. He was born in Davidson county, on Mansker's Creek, March 28, 1788. His father, George M., was from North Carolina, and settled in Tennessee in 1787. He was a classical teacher for fifty years, and died in Wilson county. He was an old Presbyterian, but united with the Cumberland Presbyterian Church because he found no organization of his own Church where he lived. George F. McWhirter was converted in Wilson county, in the year 1820, and united with the Methodists. He had been

regular in his attendance on their ministry, and had been at camp-meetings from his early childhood. Bethlehem, four miles from Lebanon, was the church where he held his membership. He was at the Conference held by Bishop Asbury at that place, and heard the Bishop preach. Ebenezer was five miles from Lebanon. There was, in former years, a camp-ground here, and at this place Sterling C. Brown was buried. Mr. McWhirter heard John McGee, in 1800, at Blythe's camp-ground, four miles east of Gallatin. There were at that meeting two hundred converts. Mr. McWhirter is awaiting with patience the time when his change shall come. [Mr. M. has died since the foregoing was written.]

The Conference being organized, Bishop Andrew took the chair, when Bishop McKendree addressed the members on the qualifications of a minister of the Lord Jesus Christ. He alluded to the examination of the candidates, and to the course which had been prescribed, and exhorted them never to lower the standard of experimental and practical godliness. He said learning was good, and it was proper to gain knowledge—that they must study to show themselves approved; but literary attainments must not be allowed to supply the place of holiness.

Bishop Andrew followed Bishop McKendree, *indorsing* the views of his revered senior colleague.

During the session of the Conference, the following preamble and resolution were adopted—viz. :

“WHEREAS, Our venerable and beloved Bishop McKendree is now far advanced in the decline of life, and is almost the only remaining minister among us of the early race of Methodist preachers in America; and whereas, it is believed that he possesses much valuable and interesting information in relation to the organization and government of our Church in these United States, the spread of the work of God, especially in the West and South, the lives and labors of many of his co-partners in the ministry, and much other information which may be useful; therefore,

“*Resolved*, That a committee of seven be appointed to visit or wait upon Bishop McKendree, and respectfully request him to prepare or have prepared for publication, so soon as convenient, such a history of his life, and such information on the various points suggested above, as he may deem proper and expedient.”

The committee, having performed its duty, reported that the Bishop, in response, stated that “he belonged to the Methodist Church, that it had a right to claim his services, even to the dregs, and that he would endeavor to comply with the request of the Conference, as he might be able and find it convenient and practicable.”

This was the last Conference at which the venerable Bishop was ever present; on the 5th day of March following, in the year 1835, he fell asleep in Jesus, at the house of his brother, Dr. James McKendree, in Sumner county, Tennessee. He was buried in the family grave-yard, where he awaits the resurrection of the just.

The "cause of temperance," about this time, was agitating the public mind. Strong drink had blasted the character, destroyed the intellect, ruined the estates, and carried to premature graves tens of thousands of the citizens of the country; and the friends of virtue everywhere seemed to be aroused, and were coming to the rescue.

The Methodist Church had, from the beginning, incorporated a clause in its general rules prohibiting the use of ardent spirits as a beverage; but now, the Conference was willing to coöperate with others in the great effort being put forth to redeem and save their countrymen. Hence, the following preamble and resolutions were adopted—viz.:

"WHEREAS, The temperance reformation is one of vital interest to the public weal generally, and particularly to the great cause of morals and religion; and whereas, the excellent rule in our form of Discipline on the subject is necessarily limited in its influence, not extending to any beyond the pale of the Church, and is not uniformly

enforced upon Church-members; and whereas, a public expression of the sentiments of this body of ministers on the baleful effects of the use of ardent spirits would exert a great and happy influence upon the public mind, and especially upon our congregations; therefore,

“1. *Resolved*, That the Tennessee Conference resolve itself into a Temperance Society, on the broad principle of total abstinence from the use of ardent or intoxicating spirits, except as a medicine.

“2. *Resolved*, That each member of this Conference be a temperance agent, and that he feel himself morally obligated to form a Temperance Society in each congregation within the bounds of his charge.

“3. *Resolved*, That a committee be appointed to make arrangements for a public temperance meeting of the Conference.”

The Society being formed, Joshua Boucher was elected President; Thomas L. Douglass, Robert Paine, and A. L. P. Green, vice-Presidents; and Dixon C. McLeod, Secretary.

The following preachers were admitted on trial: Jordan Moore, Solomon S. Yarbrough, Sterling Brewer, Benjamin F. Weakley, Etheldred B. Puckett, Isaac Green, Finley Bynum, John Jones, Adam Goodwin, Robert Williams, Acton Young, Reuben Jones, Samuel A. Williams, Alexander

Rembert, David J. Jones, Obadiah E. Raglin, David Coulson, William Jared, and Banks M. Burrow.

Jordan Moore is a faithful and able preacher, still effective.

S. S. Yarbrough labored steadily in Tennessee for several years, and then removed to Texas, where he is yet a useful minister of the gospel.

Sterling Brewer was educated in Nashville. He was a man of genuine principles, but feeble health. He has been engaged for many years as a teacher.

Benjamin F. Weakley located, because his constitution would not allow him to prosecute the work of an itinerant preacher. He studied, and is now in the practice of, medicine; a good man and true, and has one son in the ministry.

E. B. Puckett and Isaac Green have both passed away.

Finley Bynum is efficient still, pursuing his work in the Memphis Conference, beloved and respected.

John Jones located.

Adam Goodwin became a preacher of ability, and died in Christ.

Robert Williams has gone to his reward.

Acton Young came from the Baptists. He is now a local preacher.

Reuben Jones went to the Baptists. He is still a preacher in that Church.

Samuel A. Williams became an able preacher. He was small in person, of delicate health, but full of faith and good works. He died in Texas, beloved and lamented.

Alexander Rembert was of a South Carolina family. He has passed away.

David J. Jones and O. E. Raglin were both good men and useful preachers, and both died in the faith.

David Coulson is in one of the Texas Conferences.

William Jared, a good man, has gone to the home of the saints.

B. M. Burrow, a good man, is living in West Tennessee.

Thomas W. Randle, Calvin Thompson, Wesley Warren, John C. Parker, S. W. Speer, Richmond Randle, Levi Fisher, M. Yell, and B. D. Neal were admitted into full connection.

The following local preachers were elected to deacon's orders: John McCurdy, Acton Young—Mr. Young was also admitted on trial into the traveling connection—Stephen Moore, Abner Bowen, James Walker, James Lee, jr., Lytle Powell, John Scoggins, Charles Brooks, Zach. B. Rhodes, Benjamin Seely, C. A. Waterfield, Citizen S. Woods, S. A. Williams, Thomas Taylor, S. Orgain, Joseph Smith, William Powell, E. Loyd, D. J. Jones, and Stephen M. Dance.

Local deacons elected to Elder's orders were: William E. Davis, William Murry, Leroy H. Cage, Thomas Brown, David K. Timberlake, A. Hason, Morgan Williams, B. M. Burrow, H. C. Horton, William G. McQueen, John Bransford, Clinton Tucker, O. Freeman, and John Webber.

The Rev. John F. Wright, one of the Book-agents from Cincinnati, was present, looking after the interest of the establishment he represented.

A plan was projected at this Conference for the publication of a monthly periodical, containing original sermons. It was edited by Messrs. Garrett and Maffitt, and was continued for, perhaps, two years. Many of the sermons were excellent.

The most affecting occasion during the Conference was the memorial service of the Rev. Lorenzo D. Overall. The Conference moved in procession from the Conference to the Methodist Church, where a discourse was delivered by the Rev. Robert Paine. The whole Conference and vast congregation were profoundly stirred. The Conference requested, by vote, a copy of the sermon for publication, but the manuscript was not furnished.

There was an increase of 1,087 white members, 369 colored, and a decrease among the Indians, as they were removing West.

E. R. Porter was transferred to the Mississippi Conference, J. W. Hankins to the South Carolina Conference, David Coulson to the Illinois Con-

ference—afterward he removed to Texas—D. F. Alexander to the Alabama Conference, and Turtle Fields and John F. Boot to the Holston Conference. These were both Indians. The remainder of the Cherokee Mission, east of the Mississippi River, was transferred to the Holston Conference.

Of Turtle Fields mention has already been made.

John F. Boot was a full-blood, but was said to be among the most powerful native preachers ever brought among his people. He afterward removed West, was faithful, and finally died in the faith of Jesus. Boot was pronounced by his red brethren a great man.

In 1834 it was determined, by the Bishops and Board of Managers of the Missionary Society of the Methodist Episcopal Church, to establish missions in the Empire of Brazil and the republics of South America. The supervision of this work was left in the hands of Bishop James O. Andrew. F. E. Pitts, the first pastor of the McKendree Church, was at the time in his second year's work at that charge, when the Bishop, with his consent, appointed him to South America, on a missionary exploration; the object being to ascertain and secure, by personal examination and the most reliable information, the best fields for permanent missionary operations.

Mr. Pitts left Nashville in May, 1835, and, at the instance of the Board of Managers, went to

New York, raising a sufficient amount of money on his route to defray the expenses of his mission. He sailed from Baltimore June the 28th, for Brazil, and, after a pleasant voyage of fifty-three days, landed, August 19, at Rio de Janeiro, the capital of the Brazilian Empire. His reception, by both foreigners and natives, was kind and encouraging. The government placed no barrier in his way, and he soon commenced his ministerial labors in some half-dozen private houses in that great city. And thus was the gospel proclaimed by the first Methodist preacher that ever preached the kingdom of God in that vast division of the New World. Here, he formed a Methodist Society, and promised to send them a permanent minister as early as possible. Thence he sailed to Montevideo, the capital of the Bande Oriental Republic, at the mouth of the Rio de la Plata. Here, also, his reception was encouraging. He preached to them for some weeks, formed a Society, and, on board of a steamer, ascended the La Plata, 150 miles, to the city of Buenos Ayres, the special field of his destination. Here, he met with no serious difficulty to the exercise of his ministry; but the law of the Republic required all documents accrediting the character and objects of Protestant ministers to be submitted to, and be recognized by, the government, before they could exercise their *ministry*. This caused some delay in commencing

his work; and it is highly probable the delay would have been much longer (for all public matters move slowly in Spanish governments), but, in submitting the documents of his official appointment and his ministerial credentials, he also presented highly complimentary letters from General Andrew Jackson, then President of the United States, and the Hon. Henry Clay, then a Senator in the United States Congress.

His authority was soon recognized, while, in the meantime, he was fitting up a commodious rented room in the heart of the city, for a church. Here, he began his regular work under very encouraging prospects. His congregations were large, attentive, and orderly; and, although he had occasionally to preach in the Spanish language, his labors were blessed with a gracious outpouring of God's spirit, and several were converted. He organized a respectable society of the best materials in the city, and took preliminary measures to build a Methodist church, which has since been erected at a cost of \$10,000.

The missionaries he called for to occupy these three important missionary posts having been sent out, Mr. Pitts's work, according to instruction, was finished. His return-voyage of fifty-two days from the La Plata landed him in Philadelphia, and he reached home in the spring of 1836, after an absence of nearly twelve months.

These missions have been mainly self-supporting, but, doubtless, would have been more successful and prosperous had they been left, at the division of the Church, in 1844, in the care of the Church, South; the Bishop that directed the establishment of these missions, and the first Methodist preacher ever sent to preach the gospel in the Southern hemisphere, being both Southerners. Besides, the peculiar institution in the South, existing in all those governments, rendered the confidence and congeniality, politically and socially, infinitely stronger for the people of the Southern than for those of the Northern States. And this prejudice against the North and partiality for the South will continue to retard or prosper our missions in that country.

Votes of thanks were tendered to Bishop Andrew and the Secretary, and the Conference adjourned on Saturday morning, the eleventh day of the session.

The eleventh session of the Holston Conference convened at Knoxville, October 8, 1834. No Bishop being present, the Rev. John Heniger was elected President, and L. S. Marshall Secretary. The regular Minutes of the session were not forwarded to the Book-editor; consequently, they do not appear in the annals of this year. A few items were collected from the papers and inserted, along with the stations of the preachers.

There was a decrease of 790 in the number of white members, and of 115 in the colored members.

There were five Presiding Elders' Districts in the Conference. Thomas Stringfield, who was Presiding Elder on the Washington District, was also Superintendent of the Cherokee Mission.

The twenty-fourth session of the Tennessee Conference was held at Florence, Alabama, commencing October 28, 1835. It had been appointed for the 11th of November, but was brought on earlier. Bishop Soule was present and presided. Thomas L. Douglass was elected Secretary.

Florence is a beautiful town on the north side of the Tennessee River, about one hundred and ten miles south of Nashville. It is the seat of Lauderdale county, and is regarded as a healthy location.

Society has always been regarded as good in Florence. Methodism took an early start in Florence, and has always had a respectable standing in the community. The Methodists have a spacious church-building, and membership numbering, in 1871, 150. Florence is the seat of the Wesleyan University, and has also given much attention to the education of females.

At the General Conference in 1870, when the North Alabama Conference was organized, Florence fell into that division of the work, and is now

regarded as one of the most important points in that Conference.

The session of 1835 was one of much interest, and left a fine impression on the community.

It is a sad fact that the Journal of that session of the Conference was so defaced in the calamity that befell the Publishing House, in the fire of 1872, that most of the proceedings cannot be deciphered.

From the printed Minutes, we learn that George W. Kelso, Arthur W. Simmons, George W. Sneed, Gideon Bransford, Caleb B. Davis, John H. Mann, Charles B. Faris, Thomas Bowen, William Moores, Jacob Custer, Golman Green, Cornelius McGuire, Claibourne Pirtle, Benjamin H. Hubbard, Edmund J. Williams, John Sherrill, Edward Graves, Joshua A. Bumpass, James G. Henning, Collins D. Elliott, Lloyd Richardson, Justinian Williams, and Isaac Foster were admitted on trial.

Here was a class of twenty-three recruits for the army of the Captain of our salvation. With a few exceptions, it proved to be a valuable accession to the Conference; indeed, not to the Tennessee Conference alone, but to other Conferences, as will be seen.

Arthur W. Simmons is a member of the Little Rock Conference, faithful and true. He is a revivalist.

George W. Kelso was an educated young man,

who made a good preacher. He was plain in dress and address, and was very pious. His talents were not of the most popular kind, but he was solid and sensible. He was transferred to the Virginia Conference, where he ended his useful life.

George W. Sneed was born in Davidson county, Tennessee, within four miles of Nashville, December 26, 1799. He was one of three brothers, who became traveling preachers. He was a good man and a sound preacher. His health failed; he removed to Texas, and soon found a grave near his new home.

Gideon Bransford belonged to a large and respectable family from Virginia. He was a relative of the Rev. John Bransford, an able local preacher, who long lived and labored in Tennessee. He was also a relative of Col. Thomas L. Bransford, a merchant and statesman, who resided both in Tennessee and Kentucky, and died in Alabama during the late war. Gideon H. Bransford died on the 28th of August, 1869, in Union City, Tennessee, aged sixty-four years and nineteen days. He was born in Buckingham county, Virginia, and removed to Tennessee, where he was united in marriage to Miss Mary Wootten, in Smith county, December 26, 1826. Mr. Bransford commenced preaching about the year 1829; joined the Tennessee Conference, traveled and labored there for

several years with great success. He then moved to "Jackson's Purchase," and settled in Obion county, Tenn. Afterward, he joined the Memphis Conference, and, as a herald of the cross, went about his Master's business. His preaching was always attended with great success. Doubtless, many sheaves will be present before his Father's throne. After this, he located, and for several years served the Church as a local minister. He was reädmited to the Memphis Conference in the fall of 1866; appointed to the Troy Circuit, and then to Richland Circuit, after which, his health having failed, he was made supernumerary. He died suddenly. Thus has passed away one of the most efficient preachers of our country. In his death, the community has lost one of its brightest ornaments, the Church one of its greatest lights, and the Masonic Fraternity one of its strong pillars.

Caleb B. Davis is a gifted man. He studied law, and now belongs to some other Church.

Charles B. Faris is a sound preacher, a devout man, still a member of the Conference, but too feeble to do effective work.

● Thomas Bowen was an able minister, without much literary culture. He died in Christ, and rests from his labors.

William Moores is of an old Methodist family, true to his vocation. He has been a frontier preach-

er, and is now in the Los Angeles Conference, doing a good work.

Jacob Custer is in Arkansas, a good man and sound minister.

Golman Green is a superannuated member of the Tennessee Conference; a genuine revivalist, and much beloved.

Isaac Green, a devout man, died in Christ.

Cornelius McGuire is still at work in Texas.

C. Pirtle has gone to his reward, a good man and a faithful minister.

Benjamin H. Hubbard, D.D., was no ordinary man. He was converted in early life, licensed to preach in the year 1835, and shortly afterward was admitted into the Conference as a traveling preacher. He filled the following appointments: Hatchie Circuit, Gallatin and Cairo Station, Huntsville (Alabama), Columbia, Trenton, Jackson, Somerville, and Athens (Alabama). At the last-mentioned place, he was connected with the Tennessee Conference Female Institute as president, till the year 1852, when he was transferred to Jackson, Tenn., in connection with Jackson Female Institute. Dr. Hubbard was a lovely man, a good scholar, and an able preacher. He died, in full hope of heaven, on the 2d of May, 1853, in the forty-second year of his age. He had conferred on him the degree of D.D. because of his scholarly and theological attainments. In person, Dr. Hubbard

was handsome, in his apparel neat, and in his manners modest and retiring.

Jeremiah Williams, a brother to Uriah Williams, is a respectable local preacher, in the bounds of the Memphis Conference.

John Sherrill was brought up in Giles county, Tennessee, and has been, from the beginning of his ministry, a faithful laborer. He is yet a strong man, and promises many years of usefulness to the Church.

Edward Graves was a Cherokee, educated by the friends of the Church. He removed West, and died, as the author believes, in the faith.

J. A. Bumpass was a gifted young man, but in a few years located and abandoned the work of the ministry.

James G. Henning continued in the faith till a few years since, when he left the world in hope of a better country. He was the son of John Henning, a local preacher and a good man.

C. D. Elliott was long engaged as a professor in LaGrange College. Afterward, he was president of the Nashville Female Academy, an institution, in its palmy days, without a rival in the South-west. He is now a local preacher, residing in the city of Nashville. Mr. Elliott is the son of the Rev. Arthur Elliott, a minister of distinction, in Ohio, in the pioneer times of the Church in the West.

Lloyd Richardson has been a faithful laborer. He is now residing near Trenton, Tennessee, maintaining a good reputation.

Justinian Williams was a native of Virginia, born in Mellwood, April, 1789; was converted at about the age of twenty; was licensed at an early age; traveled awhile in Missouri; located, and removed to Tennessee, where, in 1839, he was readmitted into the Tennessee Conference. He filled many important appointments, was popular and useful, and died in the month of February, 1859, in his seventy-first year. Mr. Williams was a gifted preacher, and won many souls to the cross of the Lord Jesus Christ. He has a son, the Rev. Marcus G. Williams, now a member of the West Saint Louis Conference.

Isaac Foster located, after many years' labor, and now resides in West Tennessee.

The year had not been prosperous, taking the statistics as evidence. There was an increase of one white member, and a decrease both among the Indians and colored people. The Indians about this time were removing West.

The number of Presiding Elders' Districts had increased to eight, and were as follows: Nashville, Cumberland, Lebanon, Shelbyville, Paris, Memphis, Huntsville, and Florence.

This year, the delegates to the General Conference were elected, which was convened on Mon-

day, May 2, 1836, at Cincinnati, Ohio. Robert Paine, John M. Holland, Greenville T. Henderson, Thomas L. Douglass, George W. D. Harris, John B. McFerrin, and A. L. P. Green were elected.

The twelfth session of the Holston Conference was held at Abingdon, Virginia, Oct. 7, 1835. Bishop Andrew presiding; Lewis S. Marshall, Secretary.

Preachers admitted on trial: George W. Baker, William Bruce, E. K. Hutsell, Henry S. Kuontz, John Gaston, William M. Rush, John S. Weaver, John Boston, A. Campbell, A. B. Broyles.

There were six Presiding Elders, Districts and seventy traveling preachers.

The membership: 21,191 whites, 2,189 colored, and 521 Indians. There was a decrease in both the whites and blacks, but the Indian element was new in the Holston Conference, the territory having been transferred from the Tennessee Conference.

The delegates to the General Conference were, Samuel Patton, William Patton, Thomas K. Catlett, and David Flemming.

Harvey B. Canning died this year, but no memoir was furnished to the editor of the General Minutes.

CHAPTER XII.

Twenty-fifth session of the Tennessee Conference—Bishop Morris, his son—Preachers admitted on trial—Contribution by H. R. W. Hill—A singular trial—Decrease in the membership—Transfers—Holston Conference, the thirteenth session—Preachers admitted on trial—Presiding Elders' Districts—Twenty-sixth session of the Tennessee Conference—Bishop Andrew—Somerville—Early citizens of West Tennessee—The fourteenth session of the Holston Conference—Preachers received on trial—Emory and Henry College—J. M. Crismond—Twenty-seventh session of the Tennessee Conference—Huntsville—F. E. Pitts, President—Preachers admitted—Missionaries sent to Texas—Fowler, Strickland, Williams, Hord—Increase in the number of members—The districts—121 traveling preachers—The Bransford family—Fifteenth session of the Holston Conference—Preachers admitted on trial—Numbers—Districts—Transfers.

THE twenty-fifth session of the Tennessee Conference was held at Columbia, beginning October 5, 1836. Bishop Thomas A. Morris was present, and presided, to the entire satisfaction of the members. He was a newly-ordained Superintendent, having been elected the May previous. He had long been a member of the Kentucky Conference,

and was, previous to his election, editor of the *Western Christian Advocate*, published at Cincinnati. In the division of the Church, in 1844, he adhered to the North, and has continued in the Episcopal office till this date, having served in that capacity for nearly thirty-six years. He is now the senior Methodist Bishop in the United States of America. Though infirm in body, his mind is yet vigorous, and his faith unshaken. He has a son, the Rev. F. A. Morris, D.D., of the St. Louis Conference, who is an eminent preacher in the Methodist Episcopal Church, South. The Bishop is a minister of fine talents, and has exerted a good influence in the wide circle he has filled. He is now on the retired list. His preaching on Sunday, during the Conference, produced a profound impression. Simple, concise, and full of unction, the multitude was moved. The sermon and text are remembered till this day by many who had the pleasure of listening to the man of God. Though Bishop Morris chose to take position with the Northern division of the Church, he never forfeited the confidence of his Southern brethren.

Dickson C. McLeod was elected Secretary, and the Conference, after a brief address from the Bishop, proceeded to business.

The following preachers were admitted on trial : John Foster, John C. Mitchell, Thos. L. Boswell,

Henry P. Turner, George R. Jordan, William McDaniel, John S. Davis, Alex. Avery, John S. Stanfield, Benj. R. Hester, Robert W. Cole, H. B. Ramsey, Mark W. Gray, Robert M. Tarrant, Moses Earheart, James B. McNeal, Joseph B. Walker, John P. Sebastian, Samuel Watson, jr., Jesse Perry, Spencer Waters, James R. Walker, Alexander C. Chisholm, Matt. F. Mitchell, and Wm. N. Morgan.

Here was a list of twenty-five names entered upon the Conference-roll, and reported as ready for the field—ready for fighting the battles of the Captain of our salvation—ready to live or die, as the Chief in command might direct. Many of these have died in the faith, or retired from the itinerant work. John C. Mitchell was a young man of promising talents, deep piety, and great popularity; he died young. Robert W. Cole was a good preacher; he labored in Middle and West Tennessee, in Arkansas, and in South-western Kentucky. He has gone to his reward. Alexander Avery was transferred to Arkansas, where he filled important appointments. Moses Earheart has long since gone to his reward. William N. Morgan fell into the Memphis Conference, where he long lived and labored. He was a good man, a useful and popular preacher, and died in Christ, a few years since. Henry P. Turner is still in the effective work; a member of the North Alabama

Conference—a faithful laborer. Thos. L. Boswell is a prominent member of the Memphis Conference; has filled many important positions in the Church; is still actively employed in the work of the ministry, and promises long life. He has received the honorary title of D.D., which he worthily bears. He has a son in the ministry, who is now a member of the Arkansas Conference. John S. Davis is still traveling, a worthy member of the Louisiana Conference. Joseph B. Walker is now stationed at Galveston, Texas. He has been actively engaged in the work of the ministry since the day he entered the Conference. Tennessee, Alabama, Mississippi, Louisiana, and Texas, have all shared in his labors. Benj. R. Hester is an indefatigable laborer in the Illinois Conference. He has performed much work in Tennessee, Arkansas, Kentucky, and Illinois, and is still vigorous. John S. Stanfield is in Texas, engaged in his vocation as a preacher of the gospel. John P. Sebastian located, and is now engaged in the practice of medicine. He maintains his integrity as a Christian and a preacher. He was elected to elder's orders at the session of the Tennessee Conference, held in Nashville, October, 1872. He resides at Santa Fe, Tennessee. Mark W. Gray is in the effective work, a respected member of the Tennessee Conference. He has a son in the ministry. Robert

M. Tarrant located and went into secular pursuits ; he, as the author learns, maintains a good reputation. J. R. Walker and A. C. Chisholm became identified with the Memphis Conference, and were good men and faithful preachers. Of the future of Geo. R. Jordan, Wm. McDaniel, H. B. Ramsey, J. B. McNeal, J. W. Perry, Spencer Waters, and M. F. Mitchell, the author is not sufficiently informed to make a record here. Samuel Watson became prominent in the Church, but finally had his mind bewildered on the subject of "Spiritualism," and in the year 1872 withdrew from the ministry and membership of the Church—an event greatly lamented by his friends.

H. R. W. Hill sent to the Conference four hundred dollars, to aid in meeting the deficiencies of the preachers, and the widows and orphans of deceased ministers. Mr. Hill was frequent in his contributions to the cause of Christ ; he was "a liberal soul, and was made fat."

A singular trial occurred at this Conference. During the preceding part of the year, a layman had presented charges against a prominent preacher who was a member of the Annual Conference. The Presiding Elder having jurisdiction, called a large committee, made up of experienced elders. At the time set, the accuser and the accused were brought face to face. The prosecution was vigorous, and the defense was strong and defiant. The

charges and specifications were in part sustained, and the result would have been suspension till the meeting of the Annual Conference, had the law governing the case been literally administered; but the committee interceded and besought the Presiding Elder to administer a reproof and allow the accused to go unsuspended, as ~~he~~ ^{he} was aged, and had long labored for the cause of Christ and the interests of the Church. The Presiding Elder stated the rule, and answered that he was shut up to the necessity of administering the law according to the Discipline. The committee conceded all, but urged their request, and promised if the Annual Conference disapproved the act, they would willingly endure the penalty. The Presiding Elder yielded; the accused was reproofed, and the committee disbanded. When the Conference assembled, the Presiding Elder and all the committee were charged with maladministration. The main specification was in failing to *suspend*, when they had found the accused guilty. The case was fully investigated, and while the Conference resolved that the act of the Presiding Elder and committee was illegal, yet, as the motive was pure, and the intention kind and merciful, no moral blame was to be attributed to the parties, and their characters passed. The committee, however, as well as those interested in a proper administration of discipline, learned that the safest

plan of procedure in lower courts is to adhere strictly to the letter of the law. The investigation of the case brought out many points of law, so that the minds of the younger preachers were greatly enlightened on the proper administration of the rules of the Church.

There was a fearful decrease in the number of members this year: the loss was—whites, 3,314; colored, 792. Eighteen preachers located, so that, notwithstanding twenty-five were admitted on trial, the gain in ministerial force was small, especially when it is remembered that Robert Gregory, Richmond Randle, Erastus B. Duncan, A. W. Simmons, and J. W. P. McKenzie, were transferred to the Arkansas Conference; Robert S. Collins, William Pierson, John D. Neal, and Green M. Rogers, transferred to the Mississippi Conference; and C. D. Elliott and Alex. Rembert to the Alabama Conference. To speculate on the cause or causes of the decrease might be fruitless at this period of the Church's progress.

At the General Conference which had convened at Cincinnati, Ohio, in May of this year, it was resolved to establish a weekly paper at Nashville, to be called the *South-western Christian Advocate*. This paper was expected to take the place of the *Western Methodist*, previously established by Messrs. Garrett & Maffitt, and now offered to the Church. The sale and purchase of the

Methodist had been effected, and the Rev. Thos. Stringfield, who had been elected editor, entered upon his duties. Mr. Stringfield was a member of the Holston Conference when he was elected, but was transferred to the Tennessee Conference, October, 1836. The Conference entered upon the support of the paper with a hearty good-will.

The thirteenth session of the Holston Conference was held at Reems's Creek, North Carolina, commencing October 12, 1836—Bishop Andrew presiding; Lewis S. Marshall, Secretary. G. F. Page, S. A. Miller, L. Wilson, A. M. Harris, J. L. Fowler, G. W. Alexander, and C. Campbell, were admitted on trial. O. F. Cunningham, W. Hicks, W. C. Graves, C. Stump, H. W. Balch, R. W. Patty, and J. L. Sensibaugh, were admitted into full connection. B. B. Rogers, A. Woodfin, J. L. Sensibaugh, J. Y. Crawford, J. Pryor, and W. G. Brownlow, located.

Numbers in Society—whites, 20,158; colored, 1,997; Indians, 752. There was also a decrease in the Holston Conference of 1,033 white and 192 colored members. The traveling preachers numbered seventy.

In the appointments of the preachers, there were seven Presiding Elders' Districts:—Evan-sham, D. Fleming, P. E.; Abingdon District, W. Putton, P. E.; Greeneville District, Samuel Pat-ton, P. E.; Knoxville District, L. S. Marshall, P.

E. ; Washington District, J. B. Daughtry, P. E. ; Newtown District, D. B. Cumming, P. E. ; Asheville District, Thos. K. Catlett, P. E. The territory of the Conference had been enlarged by extending down into Georgia a portion of the State which, but a short time previously, had been incorporated in the Cherokee Nation—now included in the North Georgia Conference.

The twenty-sixth session of the Tennessee Conference was held at Somerville, Fayette county, Tennessee, commencing October 11, 1837. Bishop Andrew presided, and John W. Hanner was elected Secretary; D. C. McLeod, Assistant Secretary.

This was the second time the Tennessee Conference ever convened west of the Tennessee River. Somerville was a young town, located in the heart of a beautiful and fertile region. The citizens were intelligent, refined, and hospitable, and entertained the Conference in most elegant style. The country around was settled up by an intelligent and enterprising population, mostly from North Carolina, Virginia, and Middle Tennessee, with a sprinkling of Georgians and South Carolinians. The Methodists were well represented. The list of names would be too long to record here, were all to be mentioned who were worthy; but the author deems it proper to refer to a few who were pioneers in the cause of

Methodism in West Tennessee. The Littlejohns, the Williamsons, the Pattersons, the Warrens, the Dickersons, the McClellans, etc., were among the noble band who honored their vocation, and adorned their profession. Among the last survivors was Mrs. Mary E. Williamson. She was the daughter of J. B. Littlejohn, who was a finished gentleman, a devout Christian, and a consistent and zealous Methodist. She was the wife of Lewis P. Williamson, a gentleman of fine talents and lofty Christian character. Mrs. Williamson was a woman of handsome accomplishments and deep, uniform piety. Her last sickness was severe, but her faith was unshaken and her hope full. Formerly she was a woman of fortune, and gave largely of her means to the support of the institutions of Christianity—of Methodism. Before her departure she left certain donations to the Church.

In the adjoining counties there were many Methodists in the early times of West Tennessee. Guilford Jones, D.D., a year or two since, buried one of the worthy matrons, which gave him occasion to write as follows: "Among the early settlers of Haywood county, no family did more in giving to Methodism that prestige and moral power, which it has ever maintained in that county, than the Taylors. Not only were the *men* noble specimens of the Christian gentleman,

fervent in piety and abundant in good works, but their women were no less excellent in the beautiful graces that adorn the Christian character. A few weeks ago I attended the burial of the last of these matriarchs—Mrs. Martha Taylor, relict of the Rev. John Y. Taylor. It was my privilege to be frequently at her bedside during her last illness, and witness the matured strength and holy calm of a truly Christian faith. Her meek and child-like confidence in God, her words of exhortation to friends, her talk about heaven, as the gleam of its bright shores came breaking through the shades that were gathering round her, proved that religion was ‘more valuable than rubies, and more precious than much fine gold.’

“Mrs. Taylor was born in Anson county, N. C., October 18, 1794; professed religion June 4, 1811; married Rev. John Y. Taylor, December 24, 1811; emigrated to Montgomery county, Tenn., in —, and removed to Haywood county about 1823, and died at the house of her granddaughter, Mrs. Martha A. Taylor, in Brownsville, Tenn., February 22, 1871. Her maiden name was Alexander—another name precious in the annals of Methodism. She and the first wife of Richard Taylor and Mrs. Van Buren were sisters of John Alexander, who died at Holly Springs, Miss., in 1857. We do not remember that an obituary notice of that truly noble and excellent Christian man ever

appeared. His name, as well as his noble face, however, is embalmed in the memory of hundreds, as that of one of the best specimens of early Methodism in this country.

“We buried her by the side of the grave of her sainted husband, in the beautiful burial-grounds of the Taylor family. That burial-ground has become a sacred place: once a year, at least, the writer seeks to enjoy a reverie among its memorials of departed worth. A second generation—some of them now getting grey—keep the place scrupulously neat, thus showing the deep hold which departed worth has upon the memory of the living. There is the tomb of the old veteran, Rev. Howell Taylor, put up and inscribed by his grandsons; also of Allen Taylor, Rev. John Y. Taylor, Captain Howell Taylor, Richard Taylor, and their wives. There, too, we find the grave of the Rev. Gerard Van Buren, a man of moral worth, by his wife, who was an Alexander, connected with the Taylor family. Others of precious memory sleep there, in hope.

“This burial place is a pretty elevation on the east, and in full view of Tabernacle church; and it would be hard to estimate the moral force which its sight, with its memories, has upon the minds of all who come to that house of worship. Respect for the dead is one of the beauties of our holy Christianity, and in this case is one of the

elements of power, doubtless, in bringing the rising generation under religious influence at an early age. Nearly all the young people in the neighborhood of Tabernacle are brought into the Church while quite young. They have at this place an annual meeting, called by some 'the feast of tabernacles,' at which a large number of the offspring of the old families gather, embracing the third Sunday in September. At these meetings a number of people are generally converted, and more or less children are dedicated to God."

Mr. Alexander, referred to in the foregoing extract, was once a citizen of Maury county, Tennessee, where he exerted a happy influence, and left a good name. His son, Robert Alexander, who now resides near Holly Springs, Mississippi, is an honor to his ancestors. Into this family the Rev. W. C. Johnson, the editor of the *Western Methodist*, married, thus keeping up a regular succession among the Methodists.

The following persons were admitted on trial: Cornelius Evans, a man advanced in life, but stout and vigorous; plain and unlettered, but full of zeal, and consistent in piety. He died a few years since, in Sumner county. His end was peace. Ely Bynum located; he is now living in the bounds of the Memphis Conference. John M. Steele is still active in labors, a member of the White River Conference, Arkansas. He has long

been a pioneer in the West—a good man and true. Milton Ramey has retired under a cloud. John M. Nolan is local—a good man, but afflicted so as to be unable to do effective work. James M. Major went into the Memphis Conference, where he sustains a superannuated relation. Frederick F. Paine is a cousin to Bishop Paine. He is at present a Presiding Elder in the Arkansas Conference—a good man. Isaac T. S. Sherrill joined the Baptists. John F. Collins, in the Memphis Conference, is a local preacher in good standing. Joseph Willis was a man of pure and spotless character. He was born January 7, 1816, and died September 19, 1859, twenty-three years from the day on which he was licensed to preach. He was a plain man and a faithful preacher. W. Mulkey has already been referred to in this work. P. P. Neely has already been before the reader. L. B. McDonald was the son of Alexander McDonald; educated at Lagrange College, joined the Alabama Conference, became a useful and beloved minister, and died young. W. B. Mason went to Arkansas, where he closed his useful life. Gerard Van Buren was a man of years, but of faith and good works; he died years ago, in the Memphis Conference. G. W. Sneed has been referred to in another part of this work. Alexander Mathews is local, living in the vicinity of Nashville, respected for his virtues. John S. Williams is still

active in the Tennessee Conference. Charles B. Harris died a short time since, a member of the Memphis Conference. He was a good man, and much esteemed. He has a son now in the Illinois Conference. Simpson Shepherd was alluded to in a former chapter. J. B. Hollis was a plain, pious, and useful preacher. He died in Cannon county, years ago. His memory is precious.

The fourteenth session of the Holston Conference was held at Madisonville, Tenn., October 18, 1837. Bishop Morris presided, while L. S. Marshall acted as Secretary.

The following preachers were admitted on trial : George W. Stafford, Mitchell Martin, F. M. Manning, J. M. Crismond, W. C. Reynolds, Russell Reneau, W. L. Turner, Thomas Witten, H. Tartar, Weelooke (Cherokee), C. D. Smith, and Thomas Harmon.

Geo. W. Baker, W. Bruce, E. K. Hutsell, John Gaston, W. M. Rush, A. B. Broyles, J. S. Weaver, and A. Campbell, were admitted into full connection.

The Districts remained as they were the year previous. There was a small increase in the number of white and colored members, while there was a decrease among the Indians ; this was owing to the fact of their being removed west of the Mississippi River.

In the appointments, two names were read out

as Agents for Emory and Henry College—Creed Fulton and G. F. Page. The efforts to build up Emory and Henry College have proved successful. Hundreds of young men have been trained here, and the College, at the date of this writing, is more prosperous than ever before. It was at this session that Wm. Patton was transferred to the Missouri Conference.

J. M. Crismond, admitted on trial, is still an active laborer. He is now the oldest effective preacher in the Holston Conference. Russell Reneau became a man of mark. His native talents were strong, and, though he was singular in his manners, he was powerful in the pulpit. On questions of the doctrines or the ordinances of the gospel, or Church polity, he was a master-workman. He was a strong advocate for the temperance cause, and wrote and spoke much in its favor. He wielded the pen of a ready writer, and was for some time connected with the press.

The twenty-seventh session of the Tennessee Conference was held in Huntsville, Alabama, commencing October 3, 1838. No Bishop being present, the Rev. Fountain E. Pitts was elected President. Mr. Pitts requested the counsel of the Revs. Robert Paine and Thos. L. Douglass in the management of the business of the Conference. The Rev. John W. Hanner was elected *Secretary*, and the Conference proceeded to busi-

ness. Mr. Pitts presided with ease, and to the general satisfaction of the members.

E. L. Raglin, Daniel Mooney, Joseph Smith, John A. Vincent, Nathan Sullivan, C. L. Boyce, James Gainés, Warren M. Pitts, John K. Wells, James B. Gardner, Alexander McDonald, Thos. J. Lowrey, William L. Bonner, Jonathan White, Solomon Holford, Wm. A. Cobb, Isaac D. Smith, Edwin W. Yancy, Barnabas Burrow, W. S. Jones, Markley S. Ford, William R. Dickey, James A. Walkup, James Young, Albert G. Hunter, and Turner P. Holman, were admitted on trial.

Of the twenty-six enrolled, the majority became useful and successful traveling preachers.

E. L. Raglin, after several years' labor in the Tennessee and Memphis Conferences, removed to Texas.

Daniel Mooney was a good man, and finished his course in peace.

Joseph Smith had been a local preacher of experience—a plain man, and very much devoted to the cause. He made a useful itinerant, and brought hundreds into the Church. He was a powerful man in exhortation, and seldom failed in moving the congregations. During the late war he left home for safety, lay in the woods to evade the enemy, took cold, and soon sank under disease and passed away—aged, beloved, and lamented.

Joseph Smith was a good man and a great

preacher, if a minister's greatness is to be determined by the number of souls he wins to Christ.

John A. Vincent became a popular and useful preacher. He was long identified with the Memphis Conference, and left a good name. His memory is cherished by hundreds who survive him. Mr. Vincent was a native of Maury county, Tennessee. On the Sabbath before his death he preached twice, and on Monday reached home. As was his custom, in the evening he called the family together for prayer; the services were conducted in the usual manner. Before retiring he knelt by his bedside and commended himself to God. He became suddenly ill, and the next morning his spirit returned to God who gave it. Not a single blot ever attached to his character.

Nathan Sullivan's father was a local preacher. He brought up his son in the fear of God; hence he was early converted, and entered upon the work of the ministry, where he has always been employed, and where he still prosecutes his holy vocation.

James Gaines was a native of South Carolina. He traveled eleven years in the Tennessee Conference, and was then transferred to Memphis, where he continued to labor till his health failed. His education was limited, yet he became a very able preacher, and accomplished much good in the

name of Christ. His death was tranquil; he fell asleep in Jesus near Kossuth, Mississippi, September 16, 1868, saying, "Tell my brethren of the Conference all is well with me."

Warren M. Pitts is a Kentuckian; traveled several years in the Tennessee Conference, and is now in Missouri, where, for many years, he has filled important appointments with acceptance.

Alexander McDonald was an old man when he entered upon the itinerant work. He had long lived near to Mount Pisgah Camp-ground, in Giles county. He was a strong man, and did much good service in establishing and defending Methodism in Southern Tennessee. He had two sons, who became ministers. Father and sons have all gone to rest.

Thomas J. Lowery, an active worker, is still effective in the North Mississippi Conference.

Isaac D. Smith was born in Bedford county. He was a young man of extraordinary gifts. He died near Dover, in the third year of his ministry, greatly lamented.

William L. Bonner is a superannuated member of the North Mississippi Conference. Though a cripple, going on crutches, he for many years was a very efficient laborer, especially in circulating the literature of the Church.

W. S. Jones labored for many years in the cause, doing good service.

W. R. Dickey was somewhat advanced in years when he entered the Conference, though he had, for many years, exercised his gifts as a local preacher. He was a devout Christian and an amiable gentleman. He spent many years of his ministerial life in preaching to the people of color, and among that race did much good. He died near Memphis, May 30, 1867, having lived to "good old age."

James A. Walkup lived till the year 1872, when he fell on sleep. He died in Cannon county, near to the home of his youth, and where he professed faith in Christ. He was a man full of faith and abounding in good works; plain in dress and in his manner of preaching. He was loved and respected, and his life closed in peace, leaving a son in the ministry.

James Young, still vigorous, is in Texas, advocating the cause of temperance.

Albert G. Hunter was a man of delicate health. He lived but a few years, and went to his reward.

T. P. Holman is yet in the effective work; he is a member of the North Mississippi Conference.

Solomon Holford was transferred, with George W. Morris, Wm. Mulkey, M. S. Ford, and S. Waters, to the Arkansas Conference.

Of C. L. Boyce, John K. Wells, James B.

Gardner, Jonathan White, Edwin W. Yancy, and Barnabus Burrow, the author has lost sight.

Four missionaries were sent from Tennessee this year to Texas—namely, Littleton Fowler, Isaac L. G. Strickland, Samuel A. Williams, and Jesse Hord.

These were four noble spirits, and they all honored their calling in their new and important field of toil and responsibility.

Littleton Fowler was a Kentuckian by birth, and first entered the ministry in the Kentucky Conference. He was transferred from Kentucky to the Tennessee Conference, where he remained until he volunteered as a missionary to Texas. In person, Mr. Fowler was large, well-proportioned, and commanding. His countenance was open, and his expression generous and kind. He was full of courage, and feared no danger. He was loved and honored by thousands who heard the mellow tones of his charming voice and listened with rapture to his artless manner of preaching the gospel of Christ. The following extract is copied from the “History of Methodism in Texas,” by the Rev. H. S. Thrall, who is indebted to the Hon. B. F. Sexton for the facts contained in the interesting details. Mr. Fowler died January 19, 1846. The writer says :

“After the death of Dr. Ruter, in 1838, Mr. Fowler was appointed Superintendent of the Texas

Mission, and after Texas ceased to be a mission, he occupied the post of Presiding Elder. In 1839 Mr. Fowler married Mrs. Missouri M. Porter, of Nacogdoches. Mrs. Fowler still lives, having subsequently married the Rev. John C. Woolam. After his marriage, Mr. Fowler settled in the McMahon settlement, in Sabine county, where his family still resides. Some time before his last illness, he requested Rev. S. A. Williams to preach his funeral-sermon from the text: 'I am not ashamed of the gospel of Christ.' The last time Mr. Fowler himself preached, he used that text. It was in Douglass, and the sermon was equal to one of his best efforts. Mr. Fowler retained his intellectual faculties unclouded till the last. On the day before he died, he addressed his physician, who was skeptically inclined: 'Doctor, I have tried the religion of Jesus Christ for more than twenty-five years, and I find it now what I believed it to be all the time. It gives me consolation in my dying hour. I have no fear of death. I shall be happy and live in heaven forever. O I hope you will study the gospel more, and yet believe in it to salvation!' After this his friends sang a favorite hymn—'O land of rest, for thee I sigh!' During the ensuing night, he turned to his brother, Judge A. J. Fowler, and said: 'Jack, am I not dying?' His brother told him he thought he was. 'Well,' said he, 'you should have told

me so. It does not alarm me. I feel that I must die; death to me has no terrors. I feel that I can walk through the valley and shadow of death, and fear no evil. God is with me.' His children were called to his bedside. He gave each one a Bible, a word of advice, and an affectionate farewell. Still later, and after a brief season of repose, he awoke as from a dream, and exclaimed: 'O what a glorious sight! I have seen the angelic hosts, the happy faces of just men made perfect,' and repeated the couplet:

Farewell, vain world, I'm going home;
My Saviour smiles, and bids me come.

"His sight failing him, he inquired of Mr. Woolam if there were no lights in the room. He was told there were. 'Ah, well,' said he, 'my sight grows dim. Earth recedes, heaven is approaching. Glory to God in the highest!' Soon after this he expired. 'There was no struggle,' says Mr. Sexton, 'no violence, but there was the cold reality, too real.' In forming an estimate of the character of Littleton Fowler, the first thing that strikes us is its perfect symmetry. His fine physical form furnished a suitable tenement for his noble mental traits. In his manners, dignity and affability were beautifully blended. He had a most benevolent expression of countenance, a keen, piercing eye, and a musical, ringing voice.

His mind was well cultivated; his religious experience was cheerful; his convictions of the truth and power of the gospel remarkably strong. He was the very man for Texas, and when he died, Texas Methodism went into mourning. He was buried under the pulpit in the church in his neighborhood, in which he had so often stood as a Christian ambassador."

Samuel A. Williams was personally known to the author before he entered the Christian ministry. He was meek, modest, and devout; a man of fine judgment and singleness of purpose. He was a sincere servant of God, and a faithful ambassador of the Lord Jesus Christ. Mr. Thrall says of him:

"He died in 1866. We turn to the Minutes and find the ominous words, 'No memoir.' Mr. Williams entered the Tennessee Conference in 1834, in the same class with S. S. Yarbrough and David Coulson. Mr. Williams followed Ruter, Fowler, and Alexander, to Texas, reaching the new republic in 1838. With a feeble constitution, he labored to the full measure of his strength for twenty-five years, in the bounds of the East Texas Conference, filling most important circuits, stations, and districts. Twice he had presided over the sessions of that body, three times represented it in the General Conference, and now he passes away with no earthly record. Well, his record is on high."

Isaac L. G. Strickland was a young man of

zeal and promise. He was not permitted long to toil in his new field. Mr. Thrall says of him :

“In March, 1839, Mr. Sneed arrived and took charge of the Montgomery Circuit, and Mr. Strickland was sent to assist Mr. Hord. This was Mr. Strickland's sixth year in the ministry, and proved to be his last. He was a young man of rare promise, and while diligently prosecuting his work, fell a victim to congestive fever. He died at the house of Mrs. Bell, at Columbia. When convinced that his end was approaching, he exclaimed, ‘Can this be death?’ and then confidently added, ‘I shall soon be in heaven.’ His body rests under a live-oak tree in one of the unmarked graves in the family burying-ground on the Bell plantation, near West Columbia. Some years later a little church was built at Chance's Prairie, called Strickland Chapel, but his grave is unmarked. His successors in the ministry may not be able to find it, but doubtless his Master knows how he labored and died, and where his body sleeps, and the point from which it will come forth when he comes to make up his jewels. A tear to the memory of Isaac L. G. Strickland.”

Of the four, Jesse Hord alone survives. He is a superannuated member of the West Texas Conference, and resides at Goliad. Advanced in years and full of honor, he is waiting till the time when his change shall come.

The work in the republic of Texas progressed, and the labors of the missionaries were crowned with glorious success. In the course of a few years annexation took place, and Texas became one of the States of the Union. At the time of this writing there are five annual Conferences in the State, with about fifty thousand communicants, and a corresponding number of preachers—traveling and local. It is a pleasure to know that Tennessee, in her Fowlers, Alexanders, Williamses, Stricklands, Hords, Richardsons, Haynies, Sneeds, etc., contributed largely in planting Methodism in the “Lone Star Republic,” and in pushing forward the work of evangelization to its present grand proportions.

At this session efforts were made to enlarge the circulation of the *South-western Christian Advocate*, and to improve its finances. At the request of the Conference, John W. Hanner was appointed Assistant Editor. This was designed to relieve, to some extent, the labors of Mr. Stringfield, who was not only required to conduct the finances of the establishment, but to edit the paper. Mr. Hanner had had some experience, as he was connected one year with the *Western Methodist* while it was owned by the Rev. L. Garrett. The paper, as conducted by Messrs. Stringfield and Hanner, was able and popular.

The work prospered during the year. There

were, in many portions of the Conference, gracious revivals of religion, and the net increase was 2,833 whites, and 474 colored. When the appointments were read out there were nine Presiding Elders' Districts—namely :

	Whites.	Colored.
Nashville, with a membership of.....	4,328	987
Cumberland, with a membership of ...	2,279	790
Lebanon, with a membership of	498	485
Shelbyville, with a membership of	4,680	703
Paris, with a membership of	3,616	285
Wesley, with a membership of.....	4,326	635
Memphis, with a membership of	2,175	360
Huntsville, with a membership of.....	3,383	439
Florence, with a membership of	2,723	506
Total.....	28,008	5,190

There were one hundred and twenty-nine traveling preachers, besides five superannuated preachers, thirteen transfers, and two left without appointments.

Reference has been made several times to the old family of Bransfords. A friend has furnished the author with the following items :

The name of Bransford, is English. Only one of the family is known to have come to America. His name was John Bransford. He settled in Richmond, Va., where he died in 1781. He had two sons and three daughters. The names of the sons were James and John. James had two sons

also p. 449

—Robert and William. The former was never married. William had one son—Owen Bransford—who was a merchant, and resided in Buckingham county, Va. The descendants of James remained in Virginia, where the few surviving of that name are now living.

John Bransford (2d) was the great-grandfather of those of this name now residing in Tennessee. His boyhood was spent in Richmond; afterward he removed to Manakin, and subsequently to Buckingham county, where he was engaged in agricultural pursuits until his death.

In the early period of his life he was a member of the Colonial Established Church; but previous to his removal from Buckingham he joined the Methodists, and was imprisoned by Col. Archibald Cary for permitting a Methodist minister to preach in his house.

For the accommodation of the congregation he built a large room, that was used for a meeting-house until one was erected in the neighborhood, which was called Slate River Meeting-house. He was married twice: first to Sally Easter, by whom he had three sons—William, James, and John. William and James were soldiers of the Revolution. William was in the company of Capt. Joseph Eggleston, after whom, it is supposed, the Confederate General Joseph E. Johnston was named. James served in Lee's Legion, and was with that

distinguished officer in most of his battles with the British in the Southern States. James moved to Georgia, where, for a brief period, he taught school. Among his scholars was Col. John L. Brown, a well-known citizen residing (1873) in the vicinity of Nashville. The descendants of James were distributed through Talbot county, Ga., Butler county, Ala., and in Arkansas and Texas.

John Bransford (2d), by his second marriage, became the father of Thomas, Francis, Benjamin, Stephen, Jacob, Samuel, Abram, Robert, Elizabeth, and Patsey.

Thomas removed to Barren county, Ky., in 1817, where, for half a century, his house was the welcome stopping-place for Methodist preachers, during which time he was a member of the Methodist Church.

Elizabeth married the Rev. John Ayers, who was a Methodist preacher in Buckingham county, Va.

Benjamin was a member of the Methodist Church.

The two sons of Thomas, of Barren county, Ky.—namely, Walter L., now of Petaluma, California, and the late Col. Thos. L. Bransford, of Nashville—were both members of the Methodist Church. Col. Bransford was for a quarter of a century a merchant of Jackson county, Tenn.; subsequently engaged in wholesale mercantile pur-

suits in Louisville, Ky., Nashville and Memphis, Tenn. The ancestors of his grandmother, Judith Amonett, came from France after the Revocation of the Edict of Nantes and the Massacre of St. Bartholomew, and settled in Virginia in the reign of William III., about 1685. Bishop Mead had the family record before him in writing the "History of the Church and Families of Virginia."

Col. Bransford was a member of the Tennessee Legislature in 1839-1840; was elected Elector on the Presidential Harrison and Clay tickets in 1840 and 1844; was the Whig candidate for Congress in 1843, and was subsequently nominated by the counties in the Congressional District for Governor of Tennessee. He was a member of the Methodist Church for a number of years before his death, which occurred at Union Springs, Ala., February 26, 1865, in the sixty-first year of his age. He was a man of great force of character, and of unusual intellectual endowments. Speaking of his death, the Macon (Ga.) *Telegraph* said:

"The death of such a man deserves more than a passing tribute. Without the advantage of an early education, through the intuitive force and energy of a mind highly endowed by nature and ever in quest of knowledge and truth, Col. Bransford, unaided and alone, worked his way to position and wealth. His mind was a perfect chronology of the past. In the sphere of varied attain-

ments no fact, however minute, but was ever ready at his command. In politics, in finance, and in commerce, throughout the States of Tennessee and Kentucky, and in the commercial cities of the North, the name of Col. Bransford is as familiar as a household word. The two leading faculties of his mind were memory and fact. In him their development was no less remarkable than accurate. As a public speaker and a conversationalist, whether upon political topics, finance, currency, or internal improvements, his endless train of facts which he brought to bear rendered his arguments invincible. On these and other subjects he wielded a powerful pen. Col. Bransford had ever been warmly devoted to the South. Long intercourse with the people of the North familiarized him with their sentiments, which assured him many years ago of the inevitable coming contest. The war found him at his home in Nashville, in the enjoyment of wealth and surrounded by an interesting family, from which he was expelled, to find a grave on stranger soil. His memory will be long cherished by those who knew him best; and his life is a part of the history of his native and adopted State."

His remains were brought home after the war between the States, and deposited, in the presence of the author, in Mount Olivet Cemetery, near Nashville.

Of his children, Matilda, wife of Russell M. Kinnaird, Major John S. Bransford, Capt. Thos. L. Bransford, who died in Edgefield, Tenn., June 12, 1869, and Willie S. Bransford, were members of the Methodist Church.

The niece of Col. Bransford, Miss Maria Ann Shores, like her mother, Martha Cary Bransford, were members of the M. E. Church. Miss Shores married Col. Watson M. Cooke, a steward of the M. E. Church, South, and their only son, Thomas Bransford Cooke, was a member. Lieut. T. B. Cooke was killed in battle at Port Hudson, La., during the civil war, and his remains were brought home and deposited in Mount Olivet at its close.

The father of Col. Cooke, Major Richard F. Cooke, was one of the pioneers in Tennessee; was an officer under General Jackson in the war of 1812, and a member of the State Senate for several terms; and Cookeville, the county-seat of Putnam county, Tenn., was named after him. When Major Cooke first came to Nashville, the commanding hill on which now rests the beautiful State Capitol of Tennessee, was covered with a thick growth of cane, and Nashville had but one tavern—a rock structure on the corner now occupied by the Ensley Block, near Bridge avenue.

John Bransford (3d) removed from Virginia to Smith county, Tenn. His family consisted of ten children—six sons and four daughters. William,

the eldest, was a soldier of the war of 1812; served under William Henry Harrison, on the Canadian frontier, for eighteen months; participated in the battle of the Thames and capture of Proctor's army.

John Bransford (4th) served under General Jackson in the war of 1812, and in the campaign against the Creek Indians, and was in the battle of the Valley of the Coosa, November, 1813. He was the son of John, of Smith county. He was a Methodist preacher—licensed by the Goose Creek Quarterly Conference, G. W. Taylor, P. E., September 23, 1826. He was ordained deacon, November 4, 1832, and elder, November 9, 1834, by Bishop Andrew. He died in Nashville, September 23, 1837, of a congestive chill, aged 44, having been in the ministry exactly eleven years on the day of his death.

Gideon Howell Bransford, another son of John, was also a Methodist preacher; was licensed to exhort in 1832; licensed to preach as a local preacher in 1834. At the close of the second year he was recommended to the Conference and received on trial in the traveling connection at Florence. He was appointed first year to Goose Creek Circuit, the following year to Cumberland Circuit, at the expiration of which he received deacon's orders, and was appointed to Lebanon Circuit for 1837-8, and the year following was

appointed to Goose Creek Circuit. He then moved to Jackson's Purchase, in West Tennessee, and settled in Obion county. Afterward he joined the Memphis Conference, and as a herald of the cross went about his Master's business. His preaching was attended with great success. Doubtless many sheaves will be present before his Father's throne. He was appointed to the Troy Circuit, and afterward to the Richland Circuit, after which his health failed, and he was made a supernumerary on the Richland Circuit. He died suddenly, after a few hours' illness.

Samuel Bransford, son of John, was a class-leader in the Methodist Church. He died in 1826. Four sisters belonged to the same Church.

Richard R. Bransford, Dixon Springs, Tenn., was a member of the M. E. Church; was a class-leader, a steward for many years. He was brother of John and Wesley—Methodist preachers. Of the family of Robert Bransford, who moved from Virginia, who was half-brother of Thomas, of Barren county, Ky., Ann married John Tanner Claiborne, both of whom, and all of whose children—save perhaps one—were members of the M. E. Church.

Robert C. Bransford, one of the general officers of the Nashville and Chattanooga Railroad (1873), son of Robert, of Alabama, is a member of the Methodist Church, holding membership in McEndree charge, in Nashville.

It will be seen that the Bransford family for generations past has belonged to the Methodist Church—has suffered persecution and imprisonment for religion's sake—has been zealous in its support, and is yet active in the cause.

S. W. Bransford, Goodlettsville, and the sons of John and Gideon, deceased, in West Tennessee, are members of this Church; some of them preparing for the ministry.

Major John S. Bransford, one of the general officers of the Louisville and Nashville and Great Southern Railroad (1873), and who was married by the author to Miss Manie E. Johnson—whose father and mother were also married by the author—are all members of the M. E. Church, South.

George Sterling Smith and his wife—who was Miss Eliza Boyce—the parents of Mrs. Johnson, were also members of the M. E. Church, South, as also her sisters, Mrs. James Bostick, Mrs. Isaac Litton, Mrs. N. Hobson, and Mrs. Charles Turley.

For the main facts of the early history of the Bransford family we are indebted to the intelligent efforts of Mrs. Ann L. Hayslip, of Circleville, Texas, who has sought to obtain and perpetuate the history of a family to which she is devoted—the history of one of the excellent Methodist families of Tennessee.

The fifteenth session of the Holston Conference was held at Wytheville—formerly Evansham—

commencing November 14, 1838; Bishop Andrew presiding, L. S. Marshall, Secretary.

Since the fifth session—November, 1828—the Holston Conference has not made great progress. In 1828 the number of members was 17,952 whites and 2,012 colored. In 1838 the numbers were 20,513 whites and 1,820 colored, being an increase of 2,561 whites in ten years, and a decrease of 192 colored. In 1828 there were in the Conference 63 traveling preachers; in 1838, only 68.

The slow apparent progress may be attributed, probably, to three causes: First, the strong and bitter opposition with which Methodists had to contend in those times of strife and contention. Second, to constant emigration toward the West and South. New countries were constantly opening up in the fertile regions beyond the Cumberland Mountains, and the people were moving in constant streams, thus draining the population, and consequently subtracting from the number of Church-members. To sustain the Church seemed to be a good work. Third, the want of ministerial support caused many preachers to retire from the itinerant ranks and to engage in secular pursuits, thus depriving the Church, in a measure, of the advantages of their age and experience.

Jesse Childers, Benj. F. Wells, Jesse Derrick, Allen H. Matthews, Wm. Hickey, and C. Collins, were admitted on trial. Twelve remained on trial,

and six were admitted into full connection. None had died. The preservation of the lives of God's servants in the bounds of this Conference for many years after its organization was wonderful.

There were seven Presiding Elders' Districts—viz.: Evansham, D. Fleming, P. E.; Abingdon, A. Patton, P. E.; Greeneville, T. K. Catlett, P. E.; Knoxville, D. Cumming, P. E.; Washington, John Henniger, P. E.; Newtown, J. B. Daughtery, P. E.; Asheville, D. R. McAnally, P. E.

D. B. Cumming, John F. Boot, A. Campbell, and Weelooke, were transferred to the Arkansas Conference. These transfers were missionaries among the Cherokees, and three of them were native Indians. They were following their brethren to the "Far West."

CHAPTER XIII.

Twenty-eighth session of the Tennessee Conference—The Centenary of Methodism—Preachers' Aid Society—Support of the preachers by extra funds—Education—Episcopal decision—The inauguration of Gov. Polk—Prayer by Bishop Andrew—Delegates elected to the General Conference—Preachers admitted on trial—Col. Wilkes—The sixteenth session of the Holston Conference, T. Catlett presiding, D. R. McAnally, Secretary—Preachers admitted on trial—Memphis Conference set off—The boundaries of the Tennessee, Holston, and Memphis Conferences—The city of Memphis—Letter from G. W. D. Harris—Statistics—Appendix.

THE twenty-eighth session of the Tennessee Conference commenced at Nashville, October 9, 1839—Bishop Andrew present and presiding. John W. Hanner was elected Secretary, and Thos. L. Douglass Assistant. After a few days' service Mr. Hanner was released, and Thos. L. Douglass was elected Principal Secretary, and Reuben Jones Assistant Secretary.

The session of the Conference was protracted until Saturday evening, the 19th, having been in session eleven days.

Several subjects of unusual interest engaged the attention of the body. First, the appointment of a committee on the Centenary of Methodism. This committee, after mature deliberation, brought in the following report—viz.:

“The committee to whom the subject, ‘The Centenary of Methodism,’ was referred, beg leave to submit the following report—viz.:

“The great object of the fathers and founders of Methodism was to evangelize the world; and the experience of a hundred years has evinced that the great cardinal doctrines peculiar to our Church, the itinerant plan by which these doctrines are disseminated, the general policy of our ecclesiastical government, as well as those prudential regulations which give distinctive and special privilege to our members, are founded on scriptural principles. Time has but served to show the wisdom of its founders; and the astonishing unanimity of its ministers and members in reference to doctrine and discipline, together with the glorious success which has ever marked its progress, clearly indicates that it bears the approbation of the Head of the Church. No radical change in any of the great principles of Methodism has been desired by any considerable portion of its members in either Europe or America. We are one people all over the world, and to perpetuate, inviolate and unchanged, the fundamental princi-

ples of Methodism through all coming time, is the ardent wish of the millions who rally under the banner of Methodism. A high and holy trust, involving the dearest interests of immortal spirits, is committed to our hands, and fearful and awful would be the responsibility of an act that should betray it. To raise a monument of our gratitude to God for raising up and sustaining our beloved Church, and to carry out more efficiently the great and benevolent objects of itinerant Methodism, is the purpose of the Centenary contributions now being raised throughout the limits of our Church. In the appropriation of the funds, it becomes the duty of the Conference to propose, as worthy of the patronage of our members and friends, those objects which may be regarded as bearing most directly and effectually upon the characters and usefulness of the itinerant ministry. As it is a part of our regular plan of operations to raise funds for missionary purposes, and as from the obvious necessity for such funds, and the evidence already afforded that our people will ever respond to the calls for help to this object, we have come to the conclusion that it is unnecessary to specify missions as one of the proper objects of the Centenary contributions. This should be regarded as a regular annual work. But as the support of the superannuated and supernumerary preachers, their wives, widows, and orphans, is of

vital importance in sustaining an experienced and efficient ministry by giving assurance to the faithful laborer that, should he fall in his work, his helpless family will not be left unprotected and destitute, we have thought that a part, adequate, in all probability, to meet such cases in our Conference, should be applied to this end.

“The great interests of education—embracing both male and female education—and especially the education of the children of the itinerant ministry, we have, moreover, thought should be a prominent object; and, finally, we have thought proper to leave it discretionary with the Conference to apply any fund that might be found hereafter unnecessary for sustaining these objects, in any manner they may deem best calculated to carry out the plan of itinerant Methodism. In conformity with these views, we therefore recommend the adoption of the following resolutions :

“1. *Resolved*, That the funds which may be contributed and received, designated by the donors for a specific object, shall be faithfully applied in conformity with the expressed design of the donor.

“2. *Resolved*, That one-half of the Centenary contributions, not specifically appropriated otherwise by the terms of donation, shall be applied to education, under the direction of the Conference.

“3. *Resolved*, That one-fourth of the Centenary contributions, not otherwise appropriated by the

terms of donation, shall be applied to the Preachers' Fund, conformably to the plan adopted by the Conference at its session in 1836.

"4. *Resolved*, That one-fourth of the Centenary contributions, not otherwise appropriated by the terms of donation, shall be applied to the benefit of supernumerary and superannuated preachers, their wives, widows, and orphans, and to other cases, in conformity to the Constitution of the Preachers' Aid Society of the Tennessee Conference, and under the direction of said Society.

"5. *Resolved*, That should the proportion of funds referred to in the last resolution exceed the sum of ten thousand dollars, or in the event it shall be found that the surplus proceeds or interests of any of the funds embraced by the foregoing resolution shall not be necessary to effect the object or objects set forth therein, said surplus proceeds or interests may be appropriated by the Tennessee Annual Conference to either of the foregoing objects; and should there be no necessity for the capital, surplus, or proceeds by any above-specified objects of appropriation, then said sums may be applied as the Conference may direct; provided such appropriations shall be made to such objects as promote the great end of the Methodist itinerancy.

"6. *Resolved*, That any of the foregoing resolutions may be altered or amended during any

subsequent session of the Tennessee Annual Conference, by a majority of seven-eighths of all the members of the Conference.

“All of which is respectfully submitted.

“R. PAINE, *Chairman.*”

In conformity with the above plan, a Preachers' Aid Society was formed, and a Constitution was adopted. “The object of this Society was to raise a fund, the interest of which should be annually applied, under the direction of the Board of Managers—to be elected annually by the Society—to necessitous members of the Conference; especially to the superannuated and supernumerary preachers, and the widows and orphans of deceased members.” The principal was not to be touched—only the interest applied.

Thomas L. Douglass was elected President of the Board; A. L. P. Green, Vice-President; J. B. McFerrin, Secretary; and J. T. Elliston, A. W. Johnson, Robert Martin, W. H. Moore, Albert H. Wynn, Nicholas Hobson, Joseph Litton, John Morrow, John Rains, and T. K. Price, Managers.

Under these arrangements, the Conference and the Society went to work, and a considerable sum was collected. The moneys contributed to educational purposes went into Lagrange College and other institutions of learning. The fund raised for the Preachers' Aid Society was a bone of contention. Some members of the Conference and

of the Board were for vesting it in our schools, holding the Trustees responsible for the safe-keeping of the moneys and the payment of the interest; others strenuously opposed the project, and earnestly urged the importance and necessity of keeping the funds of the different departments separate. After years of struggle, the whole went into the schools, and was finally lost to the Aid Society.

Nearly every effort in the Tennessee Conference to create a special fund for the support of the preachers and their families has failed. Indeed, it is a question not yet satisfactorily settled, whether or not an independent support for preachers and their families should be provided. There are strong reasons why those who preach the gospel, and their dependents, should live of the gospel—"The laborer is worthy of his hire."

The moneys collected did good, no doubt, and helped for a season those who needed aid; but the purpose of creating a permanent fund was, in the end, defeated.

The Conference passed strong resolutions in favor of education, and encouraged the building of schools for the training of children of both sexes.

The Rev. J. W. Hanner offered his resignation as Assistant Editor of the *South-western Christian Advocate*, which was accepted; and the Rev. T. Stringfield was desirous to retire also, but the

Conference requested him to continue until the meeting of the next General Conference, which would convene in May, 1840. He complied, and continued to edit the paper till the autumn of 1840. Mr. Stringfield had encountered some serious difficulties, growing out of his relation to the *Advocate*, and of the sale and purchase of the *Western Methodist*. These things made his position unpleasant in some respects, and he wished to return to his home and Conference, in East Tennessee. No blame attached to him in his management of the paper, but a combination of circumstances prevented the success that was anticipated. Mr. Stringfield was an able writer and a pure man.

A question of law came before the Bishop for decision. F. E. P. had charged H. M. C. with immoral conduct. A committee was summoned and the trial commenced, when the committee, by the consent of the administrator, resolved itself into a committee of reference, compromised the matter, and the papers were destroyed. Bishop Andrew, when the case was presented to him, decided :

“In the case of P. *vs.* C., it is my opinion that the committee, having been legally constituted to try the defendant on charges of immorality, had no right to resolve itself into a committee of reference, as though the case had been one of private personal difference between P. and C.; but said

committee was bound to investigate the charges according to all the lights to be derived from the testimony submitted, and to render a verdict of acquittal or condemnation, and to bring forward the verdict, with all the papers connected with said trial, to next Quarterly-meeting Conference, for its final action in the case; and, consequently, I suppose the committee to have acted illegally, first, in resolving itself into a committee of reference; and, secondly, in destroying the Minutes of said trial, together with the accompanying documents. JAMES O. ANDREW."

During the Conference, the Legislature of Tennessee was in session in Nashville. It was the time of the inauguration of James K. Polk as Governor of the State. The Conference was invited to witness the ceremonies, and Bishop Andrew made the concluding prayer. It was a prayer of great appropriateness and power, and called forth many remarks of commendation. Few prayers ever made a more profound impression.

Another episode of interest deserves notice. General Andrew Jackson, ex-President of the United States, whose residence was about twelve miles from Nashville, was in the city, and desired to visit the Conference while in session. A committee, consisting of R. Paine, J. Boucher, and J. B. McFerrin, was appointed to wait on the General and conduct him to the Conference. They

discharged the duty with pleasure, and the venerable gentleman expressed great delight at being permitted to see so many ministers of the gospel in one assembly. He took his position near the platform, when the members of the body passed around and gave him a hearty grasp of the hand. One of the preachers, while young, had been with him in the Creek War. The General recognized him and called him by name: tears of joy filled the eyes of both parties, while the whole Conference entered into the feelings of the two veterans. The Conference called upon the Bishop to offer a prayer and invoke the blessings of God upon the distinguished visitor: all knelt and fervently besought the Father of Mercies to send the rich graces of his Spirit upon the man whom they delighted to honor. Arising from his knees, the venerable warrior and statesman, again expressing his pleasure at the meeting, bade the body adieu.

General Jackson himself became a Christian, and died in hope of a better country. Though not a Methodist, he was ever friendly to the Methodist Church. The Rev. James Gwin had been his Chaplain during the war, and was a great favorite with the General, and through him he had his first impressions of Methodism.

The venerable William Ryland, for many years a distinguished member of the Baltimore Conference, was a special favorite with General Jackson,

and doubtless he derived much spiritual profit from his association with that eminent minister while the General was President and Mr. Ryland was Chaplain to Congress, and for many years at the Navy Yard in Washington. General Jackson was soundly converted—he obtained peace after wrestling a whole night in his parlor, at the mercy-seat. He did not join the Methodist Church—perhaps on account of family considerations—but he heartily endorsed those views of spiritual religion held by the Methodists; and his house—“The Hermitage”—was one of the homes of the preachers, whom he entertained with Christian hospitality.

This year the delegates were elected to the General Conference, which was to convene at Baltimore, May 1, 1840. Robert Paine, F. E. Pitts, J. B. McFerrin, Ambrose F. Driskill, and S. S. Moody, were elected.

On motion of D. C. McLeod, it was resolved that Thos. L. Douglass and George W. D. Harris be sub-delegates to the General Conference, who shall serve in case any one or two of the others fail. Messrs. Douglass and Harris declined, when D. C. McLeod and Thomas Jeyner were elected in their stead.

The following preachers were admitted on trial: Ethelbert H. Hatcher, William Burr, Thomas L. Boswell, David B. Hooker, William P. Tinsley,

James Walston, Ed. C. Slater, Standford Lassater, Benjamin Barham, James Morris, Thos. B. Craighead, George E. Young, Fairman D. Wrather, Thomas N. Lankford, Needham A. D. Bryant, Daniel H. Jones, Sion Record, William H. Wilkes, Elijah J. Dodson, Adam S. Riggs, Wm. Pickett, James C. Harrison, and Ransom Davidson.

Of Thos. L. Boswell, E. J. Dodson, and Adam S. Riggs, sketches have already been given.

George E. Young, F. D. Wrather, Wm. Pickett, James C. Harrison, and B. Barham, have passed from the knowledge of the author.

William Burr is a Presiding Elder in the Tennessee Conference—an active, beloved, and able preacher.

David R. Hooker is local, living in West Tennessee, much respected.

William P. Tinsley was a lovely man; labored faithfully for a few years, and died in Christ.

James Walston traveled a few years and located.

E. C. Slater still lives; he is a prominent member of the Memphis Conference—able, eloquent, and popular. He bears the honorary degree of D.D.

Standford Lassater is a worthy superannuated member of the Tennessee Conference.

Thomas B. Craighead belonged to the family of Craigheads near the city of Nashville; he is, indeed, the grandson of the Rev. Mr. Craighead, the distinguished Presbyterian minister referred

to in the first volume of this work. Young Craighead was pleasant, and promised to be useful, but his mind became enfeebled, and finally gave way, and he has been in the lunatic asylum for many years.

E. H. Hatcher was a Virginian by birth. He became an able and eloquent preacher. He was a fine writer, and was gifted as a poet. He wrote many beautiful poems, which were published in the popular weeklies and monthlies of the country. He filled several important appointments, and was for several years an active agent of the American Bible Society. Wasting consumption brought him to an early grave. He died lamented by thousands. He left several sons, who are worthy descendants of a noble father. He died in Florida, January 25, 1853. He sent a message to his mother: "Tell mother that I go to glory." His remains were brought to Tennessee, and were interred in the cemetery at Columbia.

Thomas N. Lankford lived and labored till the year 1869, when he fell asleep in Jesus. He was a native Tennessean, and died in his fifty-second year. He was a plain, useful preacher, and was gifted in exhortation and prayer; a good man, and true to his holy vocation.

N. A. D. Bryant is still a preacher in the bounds of the Memphis Conference.

Daniel H. Jones was a plain, evangelical preach-

er, and steadfast to the end. He died August 19, 1863, in the fiftieth year of his age. He passed through the valley of death, triumphing in the God of his salvation.

Sion Record was a preacher of good talents, and was faithful in every department. As circuit preacher, stationed preacher, and Presiding Elder, he was useful and acceptable. He died on Sunday, May 1, 1859. His last hours were full of triumph. He has left the savor of a good name.

Ransom Davidson was the brother of Asbury Davidson. He retired from work. Of his subsequent history the author has no information.

William H. Wilkes is the son of Col. Wilkes, of Maury county, a gentleman of reputation, who gave two sons to the ministry—William and F. C., who is a member of the Texas Conference—a man of superior talents. William H. is still a member of the Tennessee Conference—a preacher of ability and good reputation, engaged in the active work.

Wilkes's celebrated Camp-ground was near the early home of the Messrs. Wilkes.

Simon Carlisle died this year. The history of Mr. Carlisle is remarkable. He was born January 15, 1773; converted to God in 1789; admitted on trial as a traveling preacher, and appointed to Caswell Circuit, in 1790; Lincoln Circuit, in 1791. He was ordained deacon, and appointed to Salis-

bury Circuit, in 1792; and to Tar River, in 1793.

At the Conference held for 1794 he was dropped, as it is stated in the Minutes, "for improper conduct." The charge for which he was dropped, however, proved to be false. The young man who contrived the plot confessed on his death-bed the whole affair to be a plot or scheme of his own. Mr. Carlisle sustained the disgrace with a degree of patience and Christian fortitude more than common. He constantly attended meeting, and after the sermon was over, would take his seat out of doors by himself, and weep during the time of class-meeting; and he always said he believed God would vindicate his character. During this time of trial and distress he had frequent solicitations to join other Churches, but his uniform reply was that he could be nothing but a Methodist. Indeed, he never lost the confidence of those intimately acquainted with him, and his conduct gave him a stronger hold on the affections of his brethren. It is considered but justice to his character to give the foregoing statement, as his name stands on the old printed Minutes with this mark of disgrace. He first settled in Guilford Circuit, North Carolina, and in 1804 removed to the West, and settled on Cumberland River, where he maintained an unblemished character, and labored extensively and successfully as a local preacher for

about thirty years. In the fall of 1834 he again entered the traveling connection, and traveled Smith's Fork, Goose Creek, and Cumberland Circuits. At the Huntsville Conference, 1838, he was appointed to the Lebanon African Mission, but his Master said, "It is enough." On the fourth day after his arrival at home he was taken sick, and was confined four weeks with high and continued fever, during which time he suffered much; but his Christian patience and fortitude never failed. His confidence in God was firm and unshaken. He died on the 24th of November, in the sixty-sixth year of his age, surrounded by a loving family.

It is somewhat remarkable that the table of statistics is not complete this year—the numbers being left out. There was, however, an increase of 2,284 members.

At this Conference B. R. Hester, Edwin Yancy, Wm. B. Mason, R. W. Cole, and W. A. Cobb, were transferred to the Arkansas Conference. Mr. Cobb became a member of the White River Conference, and died in peace, January 20, 1873. James O. Williams and Thomas C. Cropper transferred to the Alabama Conference. Chauncy Richardson and Johnson Lewis were transferred to the Mississippi Conference, which then embraced the Republic of Texas. Messrs. Richardson and Lewis were to go into the Texas Mission.

Thomas Wilkerson was transferred to the Holston Conference, where he had spent the vigor of his manhood.

The sixteenth session of the Holston Conference was held at Greeneville, Tennessee, commencing October 30, 1839. No Bishop being present, Thomas K. Catlett presided, and D. R. McAnally was elected Secretary.

Preachers admitted on trial: J. D. Gibson, D. White, R. G. Ketron, J. Atkins, and A. M. Goodykoontz.

E. F. Sevier, who had located previously, was readmitted.

James Atkins is a prominent member of the Holston Conference, and has a promising son in the ministry.

Mr. Goodykoontz was a deeply pious man, a good preacher, and continued without wavering in the Master's work till the 15th of November, 1857, when he died on the Abingdon Circuit, in the absence of all his family. When told that he must die, he said: "Well, I am ready."

The year was prosperous, showing an increase of white members of 3,326.

Samuel Patton, T. K. Catlett, and E. F. Sevier, were elected delegates to the General Conference.

At the General Conference which met in Baltimore, May 1, 1840, the Tennessee Conference *was again* divided, and the Memphis Conference

was set off. The territory occupied by the Choctaw and Chickasaw Indians, lying between West Tennessee and the State of Mississippi, came into possession of the United States government. The Indians were removed west of the Mississippi River, and the country vacated was attached to the State of Mississippi. The acquisition of this territory was very important, and opened a new field for ministerial enterprise. In the arrangement of the boundaries, most of this acquired country fell into the Memphis Conference. There were now three Conferences, mainly in the State of Tennessee, bounded as follows :

“The Holston Conference shall include East Tennessee and that part of the States of Georgia, South Carolina, North Carolina, and Virginia, now embraced in Newtown, Asheville, Wytheville, Abingdon, and Greeneville Districts.”

“The Tennessee Conference shall include Middle Tennessee and North Alabama.”

“The Memphis Conference shall be bounded on the east by the Tombigbee River, Alabama State Line, and Tennessee River; on the north by the Ohio and Mississippi Rivers; west by the Mississippi River, and south by the line running due east from the Mississippi River to the south-west corner of Tallahatchie county; thence due east to the south-eastern corner of Yallabusha county; thence in a straight line to the north-western

corner of Oktibaha county; thence due east to the Tombigbee River."

The new Conference was named after the city of Memphis—the most important city in the territory included in its boundaries.

Memphis is a large and rapidly-growing city, situated on the east bank of the Mississippi River, in the extreme south-west corner of the State of Tennessee. Here Methodism was planted at an early day, and has continued to grow until the autumn of 1872, when the number of members was as follows:

Second Street Church.....	505
Central Church	141
Hernando Street Church.....	331
Saffarans Street, Greenwood, and City Mission...	93
Springdale and Bethel.....	137
<hr/>	
Total.....	1,207

It is believed that Andrew J. Crawford, who traveled the Forked Deer Circuit in the year 1822, was the first preacher who ever proclaimed the gospel in the "Bluff City," known then as the "Mouth of Wolf River."

Memphis was afterward included, for a few years, in the Wolf River Circuit. It was first made a separate charge in the fall of 1831, when Francis A. Owen was appointed the preacher. For more than forty years the Methodist preach-

ers have been laboring in Memphis. When they first opened their mission there, Memphis was a small village; it is now a large city. The first stationed preacher still lives, and has witnessed the growth of the city and the Church.

The author solicited the late Rev. G. W. D. Harris, D.D., to contribute to his intended work when he determined to write the "History of Methodism in Tennessee." The following letter is his response, written, as the reader will perceive, more than two years before his death—he closed his useful life in triumph, December 9, 1872:—

DYERSBURG, TENN., February 5, 1869.

Rev. J. B. McFerrin, D.D.:

My dear Brother :—I owe you, if not an apology, at least an explanation. When your kind favor came to hand I was out on a tour of quarterly meetings, and have just reached my home, jaded and quite unwell. My race is almost run, and life's battle well-nigh over. O that it may be well fought, that at last I may be brought off more than a conqueror, through Him that hath *loved me*!

I am much delighted that you have undertaken to write the History of our beloved Methodism in Tennessee; and I know no one whose age and general acquaintance with Methodism in Tennessee better qualifies him for the undertaking.

You have generously called on me for information as to the first planting of Methodism in West Tennessee. Though I have been long and familiarly connected with the work in this division of our State, yet I had not the honor to be among the noble, self-sacrificing men who first visited these western wilds. And as I have not the published Minutes of those early times, I am left now to draw on memory alone for my facts; and alas for me! memory, in many things, has become unfaithful. My information, however, is, that Lewis Garrett, jr., first visited some few of the eastern counties of West Tennessee, as Presiding Elder. Then R. Paine (now Bishop Paine) operated through the whole extent of West Tennessee and Western Kentucky, as Presiding Elder, and was greatly beloved and eminently useful; he remained here but one year, I think, and was succeeded by the beloved Joshua Boucher. He, too, was much beloved and useful, but, I think, only remained one or two years. Then Thomas Smith came over, and remained four years; and of him I need say nothing to you, as you know him and his characteristic peculiarities. That he labored and encountered many hardships needs no proof, and in many instances was useful. . . .

In the fall of 1831, two Districts were formed out of the original District embracing West Tennessee and Western Kentucky; and the beloved

John M. Holland and myself were sent over the Tennessee River by the venerable Bishop Roberts as Presiding Elders; Holland on what was then called the Forked Deer District, embracing Memphis and all the territory north of Memphis to the South Fork of Forked Deer River; and I was placed upon the Paris District, embracing the territory now included in five Presiding Elders' Districts. The country was then but sparsely settled, and the appointments far between, and we preached generally in private houses. But the people were attracted to our quarterly meetings from all quarters, and God in an eminent manner owned our labors. Soon churches began to spring up. Rude, indeed, the most of them were, but God was not ashamed of our rough and hewed log-houses, but met with us and poured us out a blessing. Soon camp-grounds began to dot our country (how great the pity that they ever fell into disuse)! In many parts of this country I have witnessed the most remarkable displays of Divine power that ever fell under my observation. Indeed, West Tennessee and Western Kentucky became a garden of the Lord, and our beloved Methodism, like the cloud the prophet saw, soon spread all over the land, and in an eminent sense became the religion of this country, as it is at the present time. I may venture to say that more preachers of mark were converted and sent out

from this country, and more especially from what was then the Paris District, than from any other portion of Tennessee. Here I licensed the lamented W. P. Ratcliffe; John Blythe, who died in Oregon; Benj. H. Hubbard, D.D.; P. P. Neely, D.D., and a host of others.

As it relates to laymen, many of them distinguished themselves, and achieved much for the Church. Foremost in the list stand the names of Major James Merriweather, Samuel P. Ash, Dr. Dudley Dunn, of Memphis, Dr. DuBose, and a number of others.

Nor were we without godly matrons, who acted well their part and won an enviable distinction that will never die.

Well, Doctor, I am both sick, tired, and cold, and cannot write. You must write to me again, and call my attention to such particulars and details as I may possibly be able to say something about. Now, if I had you by my own cozy fireplace for about a week, a thousand things of interest could be conjured up from the wastes of memory. Now, what say you to that? As I have alternately been on all the work for many years, I could say much, if need be, in reference to my colleagues and fellow-workers in the vineyard of the Lord: such men as Dixon C. McLeod, T. L. Boswell, D.D., Charles T. Ramsey, who died at *Batesville, Ark.*—who was a host in his day—

your honored father, your brother William, Samuel Gilliland, Alexander Littlejohn, Arthur Davis, Robert L. Andrews, Richmond and Thomas W. Randle, and Phinehas T. Scruggs. Let these crude lines suffice for the present, and make a flying trip, by way of respite from hard labor, and let us recall the days of auld lang syne.

Soon I must be off again for another laborious trip. Our prospects, all things considered, are reasonably fair.

My cordial regards to old friends generally. I am, as heretofore,

Yours sincerely, G. W. D. HARRIS.

To mark the progress of the Church is an untiring work, and well calculated to inspire the heart with gratitude to God.

In 1840 the Tennessee Conference numbered :

White members.....	21,675
Colored members.....	4,405
Local preachers.....	298

Holston Conference :

White members.....	25,902
Colored members.....	2,420
Local preachers.....	304

Carried forward 55,004

Brought forward.....	55,004
----------------------	--------

Memphis Conference :

White members.....	12,497
Colored members.....	1,995
Local preachers.....	183
	<hr/>
Total	69,679
Of these there were colored members.....	8,820
	<hr/>
This number, taken from the whites, leaves...	60,859

There were traveling preachers :

In the Tennessee Conference.....	109
In the Holston Conference	70
In the Memphis Conference	69
	<hr/>
Total	248

In 1871 there were in the Tennessee Conference :

White members.....	36,459
Colored members.....	144
Local preachers.....	317

Holston Conference :

White members.....	30,920
Colored members.....	162
Local preachers.....	264

Memphis Conference :

White members.....	27,833
Local preachers.....	278
	<hr/>
Total	96,377

In making the proper estimates, it must be borne in mind that in 1840 all of North Alabama was included in the Tennessee Conference; that a portion of Georgia was embraced in the Holston Conference; and that the Memphis Conference included a large portion of North Mississippi. Moreover, in 1840 there were 8,820 colored members; these, and thousands of others who had united with the Church before 1860, went off into different organizations of colored Churches.

According to the best estimate that can be made, there were in the State of Tennessee, in 1871, the following white members :

Tennessee Conference.....	36,459
Local preachers.....	317
Traveling preachers	182
Holston Conference, in the State of Tennessee	15,000
Local preachers.....	115
Traveling preachers	76
Memphis Conference, in the State of Tennessee	22,209
Local preachers.....	234
Traveling preachers	107

Total of preachers—traveling and local— and white members.....	74,699
---	--------

Number of Sunday-schools and scholars, 1871 :

	Schools.	Scholars.
Tennessee.....	366	17,009
Holston..	352	15,418
Memphis	275	13,541
Total.....	993	45,968

Making allowance for those charges outside of the State, here is an important showing for the ranks of Israel: but the number should be doubled.

The three Conferences in Tennessee collected, for the year 1871, the following sums for the cause of Missions:

Tennessee.....	\$3,411 40
Holston.....	1,795 27
Memphis	4,038 85
Total.....	<hr/> \$9,245 52

This falls far below the amounts contributed before the late war; and far below what will follow in years to come, under the blessing of God.

APPENDIX.

TO COMPLETE this work, it has been deemed important to insert the Appointments of the Preachers, beginning with the year 1812, when the Tennessee Conference was organized. It will be borne in mind that, according to the manner of printing the old Minutes, the time dates from the year following the sitting of the Conference. For instance, the Tennessee Conference, which held its first session November 1, 1812, extended over to 1813, and is called in the Minutes, Conference of the year 1813. Keeping an eye on this fact, the reader will avoid confusion in the dates. In copying the Appointments, we date the year from the time the Conference was held. The preachers of the Western Conference, to which Tennessee at first belonged, are referred to in the body of this work.

APPOINTMENTS.

1812.—Conference held at Fountain Head, Tenn.

Holston District.—James Axley, P. E.; Abingdon, Baker Wrather; Nollichuckie, Lewis Anderson; French Broad, George Ekin; Tennessee Valley, Thomas A. King; Clinch, John Henninger, William Douthet; Carter's Valley, William King; Powell's Valley, Mumford Harris; Knoxville, Samuel H. Thompson; Holston, Sela Paine.

Nashville District.—Learner Blackman, P. E.; Dover, John Travis; Dixon, John Nixon; Nashville, John Johnson; Stone's River, Jesse Cunningham; Lebanon, William B. Elgin, Richard Conn; Caney Fork, Jedidiah McMinn; Elk, Isaac Conger; Flint, Zechariah Witten; Richland, Boaz Ady; Duck River, John Craig.

Cumberland District.—James Gwin, P. E.; Red River, Samuel Brown; Fountain Head, Francis Travis; Goose Creek, Isaac Lindsey; Roaring River, Claiborne Duval; Wayne, James Porter; Somerset, Thomas Nixon; Green River, Benjamin Malone; Barren, Samuel King.

Wabash District.—Peter Cartwright, P. E.; Vincennes, Richard Richards; Little Wabash, John Smith; Massack, David Goodner; Livingston, John

Manley; Christian, Jacob Turman; Henderson, Joseph Foulks; Hartford, John Allen; Breckinridge, John Bowman.

Illinois District.—Jesse Walker, P. E.; Missouri, Jesse Hale; Coldwater, John McFarland; Maramack, Thomas Wright; Cape Girardeau, Benjamin Edge; New Madrid, William Hart; Illinois, James Dixon.

Mississippi District.—Samuel Sellers, P. E.; Claiborne, John Phipps; Natchez, George A. Colbert; Wilkinson, William Winans, J. I. E. Byrd; Amite, Elisha Lott; Pearl River, Samuel S. Lewis; Tombeckbee, Richmond Nolley, John Shrock; New Orleans, Lewis Hobbs.

Louisiana District.—Miles Harper, P. E.; Rapids, Thomas Griffin; Attakapas, John S. Ford; Washataw, Miles Harper.

1813.—Conference held at Rees's Chapel, Tenn.

Holston District.—James Axley, P. E.; Abingdon, George Ekin; Nollchuckie, Sela Paine, Nicholas Norwood; French Broad, John Hartin; Tennessee Valley, Jesse Cunnynggham; Clinch, Benjamin Malone, William Stribling; Carter's Valley, Thomas A. King; Powell's Valley, William King, John Menifee; Knoxville, Richard Richards; Holston, John Travis, William Douthet; Cumberland, John Bowman.

Nashville District.—Learner Blackman, P. E.; Nashville, Thos. L. Douglass; Nashville Circuit, John Henninger; Stone's River, William Hartt, Reuben Claypole; Lebanon, Samuel S. Lewis; Caney Fork, William B. Elgin, Joshua Boucher; Elk, Mumford Harris; Flint, John McClure, Valentine D. Barry; Richland, John Le Master; Duck River, John Daniel.

Cumberland District.—James Gwin, P. E.; Red River, John Smith; Fountain Head, Hardy M. Cryer; Goose Creek, James Dixon; Roaring River, Haman Bailey; Somerset, Isaac Lindsey; Green River, Samuel Brown; Barren, Claiborne Duval.

Illinois District.—Jesse Walker, P. E.; Vincennes, Zechariah Witten; Little Wabash, James Porter; Missouri, Jesse Hale; Massack, Josiah Patterson; Coldwater and Maramack, John McFarland, Richard P. Conn; Cape Girardeau, Thomas Wright; New Madrid, Thomas Nixon; Illinois, Ivy Walke.

Green River District.—Peter Cartwright, P. E.; Christian, Samuel H. Thompson; Livingston, John Johnson, Francis Travis; Henderson, John Schrader; Hartford, Joseph Foulks; Breckinridge, Benjamin Edge; Dover, Baker Wrather; Dixon, John Craig.

1814.—Conference held at New Chapel, Ky.

Holston District.—James Axley, P. E.; Abingdon, Sela Paine; Nollchuckie, Benjamin Malone; French Broad, John Henninger; Tennessee Valley, John Menifee; Clinch, William Hartt; Carter's Valley, Jesse Cunnynggham; Powell's Valley, James Porter; Knoxville, James Dixon; Holston, George Ekin; Lee, Thomas Nixon.

Nashville District.—Thomas L. Douglass, P. E.; Nashville, Baker Wrather; Stone's River and Lebanon, Moses Ashworth; Caney Fork, Hardy M. Cryer; Elk, Joshua Boucher; Richland, Benjamin Edge; Flint, John Craig; Duck River, Zechariah Witten.

Cumberland District.—Learner Blackman, P. E.; Red River, Isaac Lindsey; Goose Creek, Ivy Walke; Fountain Head, James Gwin; Roaring River, John Phipps; Somerset, Nicholas Norwood; Green River, Haman Bailey; Barren, Samuel Browne; Wayne, Thomas Bailey.

Illinois District.—Jesse Walker, P. E.; Illinois, James Nowland; St. Mary's, Josiah Patterson; Fort Massack and Little Wabash, John C. Harbison; Patoca, John Scripps; Vincennes, John Schrader.

Green River District.—Peter Cartwright, P. E.; Christian, John Johnson; Livingston, Jesse Hale; Henderson, Claiborne Duval; Hartford and Breckinridge, William F. King, George McNelly; Dover, Joseph Foulks; Dixon, John Bowman.

Missouri District.—Samuel H. Thompson, P. E.; Missouri, William Stribling; Coldwater and Maramack, Jacob Whitesides; Saline, John McFarland; Cape Girardeau, Thomas Wright; New Madrid, Asa Overall.

Mississippi District.—Samuel Sellers, P. E.; Natches and Claiborne, Thomas A. King, Gabriel Pickering; Natchez city and Washington, Roswell Valentine; Wilkinson, William Winans, Peter James, Wiley Ledbetter; Amite, John I.

E. Byrd, Jonathan Kemp; Pearl River, Elijah Gentry; Tombeckbee, John S. Ford, Thomas Owens.

Louisiana District.—Thomas Griffin, P. E.; Attakapas, Richmond Nolley; Rapids, Elisha Lott; Washataw, Thomas Griffin.

1815.—Conference held at Bethlehem M. H., Tenn.

Nashville District.—Thomas L. Douglass, P. E.; Stone's River, Lewis Garrett; Nashville, Hardy M. Cryer; Lebanon, Isaac Lindsey; ~~Canev Fork~~, Thomas Griffin, John Bloom; Elk River, John Craig; Flint River, Moses Ashworth, H. McPhail; Richland, Joshua Boucher; Duck River, —.

Cumberland District.—John McGee, P. E.; Red River, George McNelly; Fountain Head, James Gwin; Goose Creek, John Johnson; Roaring River, Benjamin Malone; Wayne, Jesse Cunyningham; Somerset, Thomas Bailey; Green River, John Phipps; Barren, Nicholas Norwood.

Green River District.—Peter Cartwright, P. E.; Christian, Claiborne Duval; Livingston, Benjamin Edge; Henderson, William Stribling; Hartford, John Smith; Breckinridge, William F. King; Dixon, Elisha Lott; Dover, Nace Overall.

Holston District.—James Axley, P. E.; Abingdon, James Porter; Nollichuckie, John S. Ford; French Broad, John Bowman; Tennessee Valley, Wm. Hartt; Clinch, Ivy Walke; Carter's Valley, Nathan Barnes; Powell's Valley, John Seaton; Knoxville, John Henninger; Holston, John Hutchinson; Lee, Josiah Daughtry; Tazewell, George Ekin.

Illinois District.—Jesse Walker, P. E.; Illinois, John Scrips; Okaw, —; Cash River, John C. Harbison; Bigby, Josiah Patterson; Wabash, Daniel McHenry; Pattoca, Thomas A. King; Blew River, John Schrader; Vincennes, Thomas Davis.

Missouri District.—Samuel H. Thompson, P. E.; New Madrid, Philip Davis; Cape Girardeau, Jesse Hale; Spring River, —; Saline, Thomas Wright; Bellevue, William Stevenson; Coldwater, Benjamin Proctor; Missouri, Jacob Whitesides; Boon's Lick, Joseph Piggott.

Mississippi District.—Samuel Sellers, P. E.; Claiborne and Natchez, James Dixon, John Lane; Wilkinson, Thomas Nixon; Amite, Elijah Gentry; Pearl River, John Menifee; Tombeckbee, Ashley Hewitt, Alexander Fleming; Rapids, Thomas Owen; Attakapas, Peter James; Washataw, —.

1816.—Conference held at Franklin, Tenn.

Salt River District.—Marcus Lindsey, P. E.; Danville, Henry B. Bascom; Cumberland, Jabez Bowman; Madison, Sadosa Bacon; Salt River, Thomas D. Porter; Shelby, James G. Leach; Jefferson, William Adams, Andrew Monroe.

Nashville District.—Thomas L. Douglass, P. E.; Stone's River, John Smith; Nashville, William McMahon; Lebanon, Moses Ashworth; ~~Canev Fork~~, Joshua Boucher; Elk River, Thomas Springfield; Flint River, James Farris; Richland, Benjamin King; Duck River, Ebenezer Hearn.

Cumberland District.—John McGee, P. E.; Red River, Nace Overall, Hardy M. Cryer; Fountain Head, James Norton; Goose Creek, William F. King; Roaring River, Timothy Carpenter; Wayne, Clinton Tucker; Somerset, James Porter; Green River, William Stribling; Barren, George McNelly.

Green River District.—James Axley, P. E.; Christian, Peter Cartwright; Livingston, John Johnson; Henderson, Benjamin Ogden; Hartford, Benjamin Malone, William Allison; Breckinridge, John Bloom; Dixon, Lewis Garrett; Dover, John Craig.

Holston District.—Jesse Cunyningham, P. E.; Abingdon, John Bowman, Wm. Ashley; Clinch, George Ekin; Carter's Valley, William Manson; Holston, Nathan Barnes, John Dew; Lee, Benjamin Edge; Tazewell, Isaac Quinn.

French Broad District.—John Henninger, P. E.; Nollichuckie, Josiah Daughtry; Little River, William Hartt, Benjamin Peeples; Knoxville, Nicholas Norwood; Powell's Valley, John Hutchinson; Tennessee Valley, Hugh McPhail, John Seaton.

1817.—Conference held at Franklin, Tenn.

Salt River District.—Marcus Lindsey, P. E.; Danville and Madison, William Adams, Henry B. Bascom; Cumberland, Lewis Garrett; Salt River, William

F. King; Shelby, Sodasa Bacon; Jefferson, William Hartt, William Allison; Franklin, Andrew Monroe.

Nashville District.—Thomas L. Douglass, P. E.; Nashville, Miles Harper; Stone's River, Thomas Stanley; Lebanon, Moses Ashworth; ~~Caney Fork, Jedidiah McMinn; Elk River, Joshua Boucher; Flint River, Ebenezer Hearn, Richland, John Seaton; Duck River, —.~~

Cumberland District.—Charles Holliday, P. E.; Fountain Head, William McMahon, William Stribling; Goose Creek, George McNelly; Roaring River, Clinton Tucker; Wayne, Timothy Carpenter; Somerset, —; Green River, John Hutchinson; Barren, George Taylor.

Green River District.—James Axley, P. E.; Christian, Benjamin Malone, John Dever; Livingston, John Johnson; Henderson, Benjamin Peeples; Hartford, Nace Overall; Breckinridge, James G. Leach; Dixon, John Craig; Dover, John Smith; Red River, Peter Cartwright.

Holston District.—Jesse Cunningham, P. E.; Abingdon, George Ekin; Clinch, Edward Ashley; Carter's Valley, William S. Manson; Holston, Thomas D. Porter; Lee, James Witten; Tazewell, James Porter; Ashe, Jesse Green.

French Broad District.—John Henninger, P. E.; Nollichuckie, Nathan Barnes; Little River, Nicholas Norwood; Knoxville, Josiah Daughtry; Powell's Valley, Benjamin Edge; Tennessee Valley, Thomas Stringfield.

1818.—Conference held at Nashville, Tenn.

Nashville District.—William McMahon, P. E.; Nashville, John Johnson; Nashville Circuit, Hartwell H. Brown, Thomas L. Douglass, sup.; White, Samuel Harwell; Stone's River, Thomas Maddin; Lebanon, Benjamin Malone; ~~Bedford, John Brooks; Caney Fork, Samuel D. Sansom, A. Richardson; Richland, Lewis S. Marshall; Duck River, Thomas Stanley; Buffalo, Sterling C. Brown.~~

Tennessee District.—Thomas D. Porter, P. E.; Flint River, Robert Paine; Cotaco, Abraham Still; Limestone, Joshua Boucher, sr.; Cahawba, Thomas Stringfield; Tuskaloosa, John Kesterson; Shoal, Robert Hooper; Butchatche, Ebenezer Hearn.

Salt River District.—Barnabas McHenry, P. E.; Danville, Isaac E. Holt; Cumberland, Lewis Garrett; Madison, William Stribling; Salt River, James G. Leach; Shelby, James Simmons; Jefferson, William Hartt; Franklin, William Adams; Louisville, Henry B. Bascom.

Green River District.—Marcus Lindsey, P. E.; Christian, John Craig; Livingston, Edward Ashley; Henderson, Joshua Boucher, jr., W. Allison; Hartford, Benjamin Peeples; Breckinridge, John Smith; Dixon, John Hutchinson, Eli Simmons; Dover, George Brown; Red River, Peter Cartwright.

Cumberland District.—Charles Holliday, P. E.; Fountain Head, Andrew Monroe; Goose Creek, George McNelly; Roaring River, —; Wayne, George Taylor; Somerset, —; Green River, Timothy Carpenter; Barren, Simon Peter.

Holston District.—Jesse Cunningham, P. E.; Abingdon, —; Clinch, Jesse Green; Carter's Valley, Obadiah Freeman; Holston, George Ekin; Lee, John Dever; Tazewell, David Adams; Ashe, Clinton Tucker.

French Broad District.—James Axley, P. E.; Nollichuckie, Wm. S. Manson; Little River, George Locke; Knoxville, George Atkin; Powell's Valley, Nicholas Norwood; Sequatchie, James Porter; Tennessee Valley, James Winton.

1819.—Conference held at Nashville, Tenn.

Nashville District.—Thomas L. Douglass, P. E.; Nashville, John Johnson; Nashville Circuit, Sterling C. Brown; Lebanon, John Brooks; ~~Caney Fork, David Goodner, Jacob Whitworth; Bedford, Joshua Boucher, sr., Ellison Taylor; Richland, Samuel D. Sansom; Duck River, Lewis Garrett, Moses Smith; Buffalo, John Craig; Stone's River, Lewis S. Marshall, Elijah Kirkman.~~

Tennessee River District.—Thomas D. Porter, P. E.; Flint, William McMahon, Hartwell H. Brown; Limestone, Thomas Stringfield; Shoal, Thomas Stilwell; Cotaco, Thomas Maddin; Marion, Ebenezer Hearn; Tuskaloosa, Robert Paine; Cahawba, Meredith Reneau.

Green River District.—Marcus Lindsey, P. E.; Breckinridge, John Smith; Hartford, Jesse Green, William Allison; Henderson, William Gunn; Living-

ston, Joshua Boucher, jr.; Christian, Peter Cartwright, Martin Flint; Dover, George Brown; Dixon, Benjamin Peeples; Red River, George McNelly.

Salt River District.—Barnabas McHenry, P. E.; Cumberland, James Witten; Madison, Richard Corwine; Danville, William Stribling; Salt River, John Watson; Shelby, William Adams; Jefferson, James G. Leach; Franklin, Richard W. Morris; Louisville, Henry B. Bascom.

Cumberland District.—Charles Holliday, P. E.; Goose Creek, William Allgood; Fountain Head, John Dever, Samuel P. V. Gillespie; Bowling Green, Andrew Monroe; Barren, Simon Peter, William Peter; Green River, Timothy Carpenter; Somerset, George Taylor; Wayne, Samuel Harwell, Cheslea Cole; Roaring River, Ansel Richardson.

Holston District.—Jesse Cunningham, P. E.; Lee, John Kesterson; Clinch, David Adams; Tazewell, Abraham Still; Abingdon, James Porter; Ashe, Obadiah Freeman; Holston, John Bowman, Josiah Browder; Carter's Valley, George Ekin.

French Broad District.—James Axley, P. E.; Nollichuckie, Wm. S. Manson; Powell's Valley, George Locke; Tennessee Valley, Benjamin Edge, Elisha Simmons; Sequatchie Valley, Samuel Patton; Little River, John Bradfield; Knox, Robert Hooper; Knoxville, James Dixon.

Nicholas Norwood has no station this year.

1820.—Conference held at Hopkinsville, Ky.

Nashville District.—Thomas L. Douglass, P. E.; Nashville, Hartwell H. Brown; Lebanon, Sterling C. Brown, William B. Carpenter; Caney Fork, William Allgood, Jacob Sullivan; Franklin and Columbia, Thomas Maddin; Murfreesboro and Shelbyville, Robert Paine; Buffalo, Moses Smith, Elias Tidwell; Stone's River, John Brooks, Joseph B. Wynns; Nashville Circuit, Samuel Harwell, Richard W. Morris; Duck River, Elijah Kirkman, Andrew J. Crawford.

Tennessee District.—Thomas D. Porter, P. E.; Pond Springs, Joseph Williams; Jackson, —; Flint, Thomas Stringfield, William McMahon, sup.; Limestone, Lewis S. Marshall; Bedford, John Smith, Benjamin P. Sewell; Richland, Joshua Boucher, Ellison Taylor; Shoal, John Craig, Alson J. Watters.

French Broad District.—James Axley, P. E.; Nollichuckie, James Cumming; Powell's Valley, Jesse Green; Tennessee Valley, Obadiah Freeman, Robert Hooper; Sequatchie Valley, John Kesterson, John Paulsell; Little River, Abraham Still, Wiley B. Peck; Knox, David Adams, Jesse Cunningham, sup.; Knoxville and Greenville, James Dixon; Hiwassee, Thomas Payne.

Holston District.—John Tevis, P. E.; Lee, James Witten; Clinch, Samuel Patton; Tazewell, John Bradfield; New River, —; Ashe, John Bowman; Abingdon, Ansel Richardson; Holston, William S. Manson, William P. Kendrick; Carter's Valley, George Ekin.

Missionaries to that part of Jackson's Purchase embraced in the States of Kentucky and Tennessee, Hezekiah Holland and Lewis Garrett, jr.

1821.—Conference held at Norvell's, Bedford co., Tenn.

Nashville District.—Thomas L. Douglass, P. E.; Nashville, Thomas Stringfield; Nashville Circuit, Benjamin P. Sewell, J. Brooks, J. Rains; Lebanon, Joseph B. Wynns, J. G. H. Speer, W. Algood, sup.; Caney Fork, German Baker, John Seay; Stone's River, Nathaniel R. Jarrett, Thomas D. Porter, sup.; Duck River, R. Ledbetter, Finch P. Scruggs, M. Smith, sup.; Franklin and Columbia, Hartwell H. Brown; Murfreesboro and Shelbyville, Robert Paine.

Tennessee District.—William McMahon, P. E.; Pond Spring, Joseph Williams, Thomas A. Young; Jackson, Elias Tidwell, Richard Neely; Flint River, Wiley B. Peck; Limestone, Coleman Harwell, Robert Boyd; Bedford, Ellison Taylor, Thomas Stilwell, Robert Hooper; Richland, Elijah Kirkman, Nathan L. Norvell; Shoal, Joshua Boucher, James Edmiston; Huntsville, Thos. Maddin.

French Broad District.—John Dever, P. E.; Nollichuckie, George Ekin, Absalom Harris, James Axley, sup.; Powell's Valley, Richard W. Morris; Tennessee Valley, Lewis S. Marshall, John Rice; Sequatchie Valley, John Craig, John Bradfield; Little River, David Adams, James Cumming; Knox, Samuel Harwell, John Kelley, J. Cunningham, sup.; Hiwassee, James Witten.

Holston District.—John Tevis, P. E.; Lee, John Paulsell, David B. Cumming; Clinch, Abraham Still; Tazewell, Ansel Richardson; Ashe, John Kesterson;

New River, Jesse Green, William P. Kendrick, William Patton; Abingdon, George W. Morris; Holston, William S. Manson, George Horne; Carter's Valley, John Bowman, Thomas J. Brown.

Duck River District.—L. Garrett, jr., P. E., and Superintendent of the Missions in that part of Jackson's Purchase embraced in Tennessee and Kentucky; Wayne, J. L. Belote, Peter Burum; Hickman, William B. Carpenter; Dover, Allen Elliott, Stephen Harber. North Mission: Sandy River, Tennessee, Benjamin T. Crouch, Lewis Parker. South Mission: Beech River, Jacob Hearn; Forked Deer, Andrew J. Crawford; Big Hatchie, Abraham Overall.

1822.—Conference held at Ebenezer, Green co., Tenn.

Nashville District.—Thomas L. Douglass, P. E.; Nashville, Benjamin P. Sewell; Nashville Circuit, R. Ledbetter, N. D. Scales, T. J. Neely; Lebanon, G. Baker, F. P. Scruggs, L. D. Overall; Caney Fork, A. Overall, F. A. Owen, W. Allgood, sup.; Stone's River, J. Rains, John Seay, John Brooks, sup.; Duck River, Elijah Hickman, William Carpenter; Columbia, Thomas Maddin; Franklin and Lebanon, Robert Paine; Murfreesboro and Shelbyville, Wylie B. Peck.

Huntsville District.—William McMahon, P. E.; Madison, L. S. Marshall, Jas. W. Allen; Limestone, Ellison Taylor, Joseph W. Camp; Richland, Coleman Harwell, sr., J. M. Holland; Bedford, Wylie Ledbetter, Abner Bowep; Pond Spring, Jacob Hearn, Richard F. Jarratt; Jackson, T. A. Young, Greenberry Garrett; Huntsville, Thomas Stringfield; Paint Rock, Isaac W. Sullivan, A. F. Driskill; Pulaski and Upper Elkton, Joshua Boucher; Cherokee Mission, Andrew J. Crawford.

French Broad District.—John Dever, P. E.; Tennessee Valley, Samuel Harwell, Josiah R. Smith; Sequatchie Valley, Thomas J. Brown, William Cumming; Hiwassee, J. B. Wynns, J. Y. Crawford, T. Smith; Little River, James Cumming, Barton Brown, Jesse Cunningham, sup.; Knox, R. W. Morris, J. G. H. Speer; Powell's Valley, George Horne, William Johnson; Nollichuckie, G. Ekin, J. Rice, D. B. Cumming.

Holston District.—John Tevis, P. E.; Lee Circuit, G. W. Morris, Josiah Rhoton; Clinch, John Paulsell; Tazewell, William Patton; New River, J. Green, J. Bowman, A. McClure; Ashe, John Bradfield; Abingdon, William P. Kendrick; Holston, Abraham Still, David Adams; Carter's Valley, William S. Manson; Isaac Lewis.

Forked Deer District.—L. Garrett, jr., P. E.; Hickman, John Kesterson, Benjamin R. Clardy; Wayne, R. Neely, R. Boyd, M. Smith, sup.; Florence, Nathaniel R. Jarrett; Shoal, Elias Tidwell, Coleman Harwell; Beech River, John Kelley, Edward T. Peery; Sandy River, Nathan L. Norvell, A. B. Roszell; Obion, Wm. W. Conn, William Mullins; Forked Deer, Jonas L. Belote, John White.

Transferred to the Virginia Conference, Joseph Carle, Lewellin Jones, Ephraim Jones, Felix Parker, William Hammit, John Cannon, James D. Harris, Thomas H. Cannon, John Kerr, John W. Witten.

1823.—Conference held at Huntsville, Ala.

Nashville District.—James Gwin, P. E.; Nashville, Lewis Garrett, sr.; Nashville Circuit, Joshua W. Kilpatrick, William Johnson; Lebanon, Benjamin P. Sewell, John Rice; Smith's Fork, William Allgood, John Rains; Caney Fork, William B. Carpenter, John Seay; Stone's River, John Brooks, Thomas Smith; Duck River, Wylie Ledbetter, Francis A. Jarrett; Columbia and Franklin, Hartwell H. Brown.

Huntsville District.—William McMahon, P. E.; Madison, Andrew J. Crawford, Thomas A. Strain; Limestone, Joshua Boucher, Ellison Taylor; Richland, Lewis Garrett, jr., Ambrose F. Driskill; Bedford, German Baker, John M. Holland; Pond Spring, Isaac W. Sullivan, Jesse F. Bunker; Jackson, James McFerrin, Arthur McClure; Huntsville, Wylie B. Peck; Paint Rock, Richard F. Jarrett, Barton Brown.

Knoxville District.—Thomas Stringfield, P. E.; Tennessee Valley, Jacob Hearn, Isaac Easterley; Sequatchie Valley, Abraham Overall, Robert Kirkpatrick; Hiwassee, James Cumming, Felix Parker; Tellico, David B. Cumming, James D. Harris; Little River, George Ekin, James G. H. Speer; Knox, Thomas Maddin, Francis A. Owen; Powell's Valley, John Bowman, Thomas J.

Brown; Newport, Josiah Daughtry, Jesse Cunnyngnam; Greene, William S. Manson, James Y. Crawford.

Holston District.—John Tevis, P. E.; Lee, John Bradfield, William Cumming; Clinch, William Patton; Tazewell, Abraham Still; New River, Lewis S. Marshall, Isaac Lewis, Josiah R. Smith; Ashe, John Craig; Abingdon, William P. Kendrick, Elbert F. Sevier; Holston, David Adams, Josiah Rhodon; Carter's Valley, John Kelley, Creed Fulton; Hawkins, Edward T. Peery.

Forked Deer District.—Robert Paine, P. E.; Bigby, John Kesterson, John Dye; Shoal, Ashley B. Roszell; Cypress, George W. Morris, James W. Allen; Beech River, Nathan L. Norvall, William Mullins; Sandy River, Finch P. Scruggs, Thomas J. Neely; Obion, Lorenzo D. Overall; Forked Deer, Nathaniel R. Jarrett, William W. Conn; Hatchie and Wolf River, Thomas A. Young, James J. Trott; Wayne, Rufus Ledbetter, John White; Conference Missionary and Superintendent of the Indian Missions, Thomas L. Douglass; Lower Cherokee Mission, Richard Neely; Upper Cherokee Mission, Nicholas D. Scales.

Jesse Green and George Horne are transferred to the Missouri Conference.

1824.—Conference held at Columbia, Tenn.

Nashville District.—Lewis Garrett, P. E.; Nashville, Robert Paine; Nashville Circuit, Elijah Kirkman, William V. Douglass, Thomas L. Douglass, sup.; Duck River, Joshua W. Kilpatrick, Thomas A. Young; Columbia, Wylie B. Peck; Dixon, John Nixon, Benjamin P. Sewell; Richland, German Baker, William B. Carpenter; Bigby, William Mullins, John Summers; Dover, Josiah Browder, John Dye.

Forked Deer District.—Joshua Boucher, P. E.; Shoal, Jeremiah Jackson, Isaac V. Enochs; Wayne, Ashley B. Roszell, Amaziah Jones; Wolfe, John Seay; Hatchie, Francis A. Jarrett, John White; Beech, Coleman Harwell, Thomas P. Davidson; Sandy, Ambrose F. Driskill, Henry J. Brown; Forked Deer, Thomas Smith, James J. Trott; Cypress, Thomas Maddin.

Caney Fork District.—James Gwin, P. E.; Smith's Fork, Nathaniel R. Jarrett, Wylie Ledbetter; Roaring River, William W. Conn, Benjamin F. Liddon; Lebanon, Nathan L. Norvell, William Johnson; Mountain, Jesse F. Bunker; *Caney Fork*, Benjamin S. Clardy, Richard H. Hudson; Pond Spring, G. W. D. Harris, Michael Berry; Bedford, John Brooks, James W. Allen; Stone's River, Finch P. Scruggs, Lorenzo D. Overall.

Huntsville District.—William McMahon, P. E.; Madison, Ellison Taylor, Samuel R. Davidson; Huntsville, John M. Holland; Limestone, Gilbert D. Taylor, Arthur McClure; Jackson, James McFerrin, Alexander L. P. Green; Paint Rock, Barton Brown, Thomas M. King; Franklin, Rufus Ledbetter; Lawrence, George W. Morris, Thomas A. Strain; Upper Cherokee Mission, Nicholas D. Scales; Lower Cherokee Mission, Richard Neely; Middle Cherokee Mission, Isaac W. Sullivan.

Hugh McPhail transferred to the Mississippi Conference.

1825.—Conference held at Shelbyville, Tenn.

Nashville District.—Lewis Garrett, P. E.; Nashville, Robert Paine; Nashville Circuit, E. Kirkman, A. B. Roszell, T. L. Douglass, sup.; Duck River, Joshua W. Kilpatrick, Thomas Maddin; Dixon, William Mullins, Dixon C. McLeod; Richland, Nathaniel R. Jarrett, Henry B. North; Bigby, James Tarrant, Thomas L. Garland, J. Nixon, sup.; Dover, Nathan L. Norvell, John Summers; Bedford, John Seay, N. D. Scales, G. W. D. Harris.

Forked Deer District.—Joshua Boucher, P. E.; Shoal, Josiah Browder, William M. Holliman; Wayne, Thomas J. Neely, Wilson L. McAllister; Wolfe, Lorenzo D. Overall, Thomas P. Davidson; Hatchie, Greenberry Garrett, Richard H. Hudson; Beech, Richard Moore, Henry Meek; Sandy, Thomas A. Young, William P. Nichols; Forked Deer, John Smith, Coleman Harwell; Cypress, Jeremiah Jackson, Francis A. Jarrett.

Caney Fork District.—James Gwin, P. E.; Smith's Fork, Thomas Smith, Michael Berry; Roaring River, John Dye, Greenville T. Henderson; Lebanon, G. Baker, A. J. Blackburn, William Johnson, sup.; Caney Fork, Benjamin F. Liddon, John New; Pond Spring, James J. Trott, John Kershaw; Stone's River, John Page, S. Gilliland, John Brooks, sup.

Huntsville District.—William McMahon, P. E.; Madison, Ellison Taylor, I.

W. Sullivan, S. R. Davidson; Huntsville, John M. Holland; Limestone, James McFerrin, James W. Allen; Jackson, George W. Morris, Alexander L. P. Green; Paint Rock, William W. Conn, Thomas M. King; Franklin, F. P. Scruggs, J. B. McFerrin, A. Sale, sup.; Lawrence, Barton Brown, Benjamin S. Clardy. Cherokee Mission: Newtown, Francis A. Owen; Gunter's, Ambrose F. Driskill; Wills's Valley Circuit, Richard Neely.

Jesse F. Bunker, transferred to Holston Conference; William V. Douglass, Isaac V. Enochs, and Henry J. Brown, transferred to Mississippi Conference; Rufus Ledbetter, transferred to Virginia Conference; Wylie B. Peck, transferred to Missouri Conference.

1826.—Conference held at Nashville, Tenn.

Nashville District.—Robert Paine, P. E.; Nashville, James W. Allen; Nashville Circuit, John Page, D. C. McLeod, J. W. Kilpatrick, sup.; Duck River, William Mullins, James Tarrant, L. Garrett, sup.; Dixon, Elijah Kirkman, Henry B. North, John M. Holland; Richland, Lorenzo D. Overall, John Brooks, Benjamin F. Clardy, sup.; Bigby, Jeremiah Jackson, Phinehas T. Scruggs; Dover, Barton Brown, George W. Bewley.

Forked Deer District.—Joshua Boucher, P. E.; Shoal, Thomas Payne, John F. Ford; Wayne, Francis A. Jarrett, Coleman Harwell; Wolf, Thomas Smith, Allen F. Scruggs; Hatchie, Thomas P. Davidson, Jacob Ellenger; Beech, Wilson L. McAllister, Samuel Gilliland; Sandy, John Smith, Nicholas Simms; Forked Deer, Thomas J. Neely, Thomas L. Garland; Cypress, Elias Tidwell, William M. Holliman.

Caney Fork District.—James Gwin, P. E.; Lebanon, German Baker, G. T. Henderson, William Johnson, sup.; Stone's River, John Seay, John Renshaw; Bedford, Ashley B. Roszell, Nathan L. Norvall; Pond Spring, Josiah Browder, Isaiah P. Young; Caney Fork, Greenberry Garrett, H. Meek, B. F. Liddon; White, Richard H. Hudson; Roaring River, John B. Summers, Michael Berry; Smith's Fork, William W. Conn, John New.

Huntsville District.—William McMahon, P. E., and Superintendent of the Cherokee Mission; Huntsville, James Rowe; Winchester, George W. D. Harris, Wesley Deskin; Jackson, Thomas M. King, J. D. Brown, R. Neely, sup.; Madison, Ambrose F. Driskill, Alexander L. P. Green; Limestone, James McFerrin, Samuel R. Davidson; Lawrence, Alexander Sale, John B. McFerrin; Franklin, Finch P. Scruggs, J. W. Jones. Cherokee Mission: Newtown, Francis A. Owen; Gunter's, George W. Morris; Wills's Valley Circuit, James J. Trott; Coosawatee, William P. Nichols.

Turtle Fields, a native Cherokee, is employed to travel and preach in the Nation, under the direction of the Superintendent.

John J. Burum is transferred to the Holston Conference.

Nicholas D. Scales is without a station this year.

1827.—Conference held at Tusculumbia, Ala.

Nashville District.—Robert Paine, P. E.; Nashville, James Rowe; Nashville Circuit, John M. Holland, J. B. Summers, Benjamin S. Clardy, sup.; Duck River, John Brooks, Joshua Kilpatrick, sup.; Dixon, James Tarrant, J. Nicholson, L. Garrett, sup.; Richland, Wilson L. McAllister, T. Payne; Bigby, Arthur Sherrod; Dover, Michael Berry, J. D. Winn; Franklin, Thomas L. Douglass, sup.; Columbia, Finch P. Scruggs.

Forked Deer District.—T. Smith, P. E.; Shoal, Elias Tidwell, Joseph Miller; Cypress, W. M. Holliman, John W. Jones; Wayne, Jeremiah Jackson, John Harrell; Henderson, Thomas L. Garland, William Smith; Wolf, Thomas J. Neely, John Ford, Thomas I. Elliott; Hatchie, T. P. Davidson, A. D. Smith; Forked Deer, John Seay, Pleasant B. Robinson; Weakley, Samuel Gilliland; Sandy, F. A. Jarrett, W. B. Walker; Beech, I. P. Young, C. Harwell, sup.

Caney Fork District.—James Gwin, P. E.; Lebanon, John Page, B. Brown; Stone's River, Ashley B. Roszell, Ruffin B. Stroud; Lincoln, George W. D. Harris, Wesley Deskin; Bedford, A. F. Driskill, John New; Caney Fork, H. B. North, J. Ellenger; White, Levi Lowery; Roaring River, Richard H. Hudson; Smith's Fork, William Mullins, Henry Meek; Murfreesboro and Shelbyville, German Baker.

Huntsville District.—William McMahon, P. E., and Superintendent of the Cherokee Mission; Huntsville, James W. Allen; Madison, T. M. King, L. D. Overall; Limestone, Joshua Boucher, A. L. P. Green; Lawrence, Thomas A.

Strain, George W. Bewley; Franklin, J. McFerrin, G. M. Rogers; Jackson, George W. Morris, Samuel R. Davidson, sup.; Winchester, William W. Conn, Phinehas T. Scruggs; Tuscumbia, Francis A. Owen.

Cherokee Mission.—Wills's Valley, Greenberry Garrett; Oostanala, Turtle Fields (a native Cherokee); Echota, James J. Trott; Oohkellogee, G. T. Henderson; Creek Path, Jno. B. McFerrin; Chattooga, Allen F. Scruggs; Salakowa, Dickson C. McLeod.

1828.—Conference held at Murfreesboro, Tenn.

Nashville District.—Robert Paine, P. E.; Nashville, James Gwin; Nashville Circuit, J. Tarrant, H. B. North; Red River, William Peter; Clarksville and Montgomery, Finch P. Scruggs; Dixon, M. Berry, William E. Doty; Duck River, Arthur Sherrod, Robert L. Andrews, Lewis Garrett, sup.; Franklin and Columbia, James Ervine; Stone's River, George W. D. Harris, Barton Brown.

Cumberland District.—J. M. Holland, P. E.; Fountain Head, Jacob B. Crist, John W. Ellis; Goose Creek, Lewis M. Woodson, George W. Martin; Roaring River, G. W. Bewley, B. Lee; Caney Fork, L. Lowry, B. B. Stroud; Smith's Fork, Thomas Joyner, John D. Winn, John Page, sup.; Lebanon, A. B. Roszell, A. B. Duvall; Gallatin and Cairo, Fountain E. Pitts; Murfreesboro and Lebanon, G. Baker.

Forked Deer District.—T. Smith, P. E.; Wolf, John B. Summers, Phinehas T. Scruggs, Pleasant B. Robinson; Hatchie, R. H. Hudson, R. Alphin; Forked Deer, Thomas P. Davidson, Andrew D. Smith; Weakley, Joseph Miller, William Smith; Clark's River, Nathan Johnson; Dover, William Mullins, Martin Wells; Sandy, F. A. Jarrett, John E. Jones; Beech, Thomas L. Garland, H. Casey; Henderson, I. P. Young, J. F. Ford.

Richland District.—J. Boucher, P. E.; Bigby, Elias Tidwell; Wayne, John W. Jones, H. Rives; Cypress, W. L. McAllister, J. Harrell; Florence, William P. Kendrick; Shoal, Thomas Payne, William E. Potter; Richland, Gilbert D. Taylor, William M. McFerrin, C. Harwell, sup.; Lincoln, Samuel Gilliland, John New; Bedford, George W. Morris, Thomas Loyd; Shelbyville and Fayetteville, Joshua W. Kilpatrick.

Huntsville District.—William McMahon, P. E., and Superintendent of the Cherokee Mission; Tuscumbia, Francis A. Owen; Franklin, J. McFerrin, W. Deskin; Courtland, Lorenzo D. Overall; Lawrence, Ambrose F. Driskill, Elisha J. Dodson; Limestone, Thomas M. King, Green M. Rogers, James W. Allen, sup.; Madison, Alexander L. P. Green, Greenville T. Henderson; Huntsville, James Rowe; Winchester, Samuel R. Davidson, Moses S. Morris; Jackson, Jacob Ellenger.

Cherokee Mission.—Wills's Valley and Oostanala, John B. McFerrin; Coosawatee, Turtle Fields; Mount Wesley and Asbury, D. C. McLeod; Chattooga, Greenberry Garrett; Salakowa, Nicholas D. Scales; Neeley's Grove, Allen F. Scruggs; Conasauga, Thomas I. Elliott.

James J. Trott, general missionary to travel through the Nation.

1829.—Conference held at Huntsville, Ala.

Nashville District.—L. Garrett, P. E.; Nashville, James Gwin, A. L. P. Green; Nashville Circuit, G. W. D. Harris, German Baker, T. L. Douglass, sup.; Red River, Allen F. Scruggs, Lewis M. Woodson; Clarksville and Montgomery, N. G. Berryman, F. P. Scruggs, sup.; Dixon, William Mullins, Robert L. Andrews; Duck River, G. D. Taylor, J. Tarrant; Stone's River, A. B. Roszell, H. M. Glass; Dover, John W. Ellis, Samuel S. Moody, M. Berry, sup.

Cumberland District.—John M. Holland, P. E.; Fountain Head, T. Irwin, B. Brown; Goose Creek, Henry B. North, Francis A. Jarrett, J. Page, sup.; Lebanon, A. F. Driskill, T. I. Elliott; Smith's Fork, L. Lowry, J. W. Hanner; Caney Fork, W. Deskin, R. Gregory; Roaring River, William E. Foster, Geo. W. Martin; Bedford, W. Ledbetter, E. J. Allen; Murfreesboro and Lebanon, Fountain E. Pitts.

Richland District.—J. McFerrin, P. E.; Tuscumbia, Robert Paine, Superintendent of Lagrange College; Florence and South Florence, Jacob B. Crist; Cypress, Elias Tidwell, U. Williams; Shoal, Charles Sibley, Thomas Loyd; Wayne, T. Payne, Ruffin B. Stroud; Bigby, James Ervine, Drury Womack; Richland, J. W. Jones, E. F. English; Franklin, James W. Faris, William E. Doty.

Huntsville District.—J. Boucher, P. E.; Huntsville, William P. Kendrick; Madison, Greenville F. Henderson; George V. Morris; Limestone, Wilson L. McAllister; John B. McFerrin; Lawrence, Emma J. Dodson; Frederick G. Ferguson; Courtland, Lorenzo D. Overall; Winchester, Samuel R. Harrison; Robert C. Jones; Bethersville and Fayetteville, J. W. Edmeston; Jackson, N. S. Johnson; C. H. Harris; Lincoln, C. Gilliland; John D. Winn; Athens and Tranna, James W. Allen.

Forked Deer District.—T. Smith, P. E.; Wolf, Thomas P. Larrison; J. E. Jones, Moses C. Morris; Hatchie, Isiah P. Young, M. Wells; Forked Deer, J. B. Summers; Henry A. Rives; Johnson, P. B. Robinson; E. Joplin; Sandy, R. H. Hudson; John Harrell; Clark's River, William M. Smith; Hiram W. Phillips; Beeson, A. D. Smith; C. J. Ramsey; Henderson, Hiram Casey; R. Appin.

Cherokee Mission.—Francis A. Owen, Superintendent; Wills's Valley, Dixon C. McLeod; Spear, Interpreter, J. F. Boot; Conasauga, G. M. Rogers; Young Wolf, E. Graves, Interpreter; Valley Town, Robert Rogers; W. McIntosh, Interpreter; Turtle Fields; Chattooga, Joseph Miller; Mount Wesley and Ashbury, J. A. Trott; Coosa, Jacob Ellenger; Joseph B. Bird, Interpreter; Seals, Greenberry Garrett; Agency, William M. McFerrin; Look-out, Nicholas D. Seales.

William McMahon, Agent for Lagrange College.

George W. Bewley and Nelson Bewley, transferred to Missouri Conference.

Francis A. Jones, transferred to Mississippi Conference.

1830.—Conference held at Franklin, Tenn.

Nashville District.—L. Garrett, P. E.; Nashville, J. M. Holland, Alexander L. P. Green, James Gwin, sup.; Nashville Circuit, G. W. D. Harris, Edward D. Simms; Red River Circuit, Robert L. Andrews, John D. Winn; Clarksville and Montgomery, Henry B. North; Luck River, Thomas Payne, Daniel E. Alexander; I. L. Douglass, sup.; Stone's River, Wylie Ledbetter, German Baker, sup.; Dover, James Tarrant, Lorenzo D. Mullins; Dixon, Isaac H. Harris, William S. Moseley; Franklin, James Irvine.

Cumberland District.—T. Joyner, P. E.; Fountain Head, Greenberry Garrett, Elbert J. Allen, J. W. Ellis, sup.; Goose Creek, Barton Brown, John McKelvy, John Page, sup.; Lebanon, Samuel B. Davidson, Elisha Carr; Smith's Fork, Jacob Ellenger, Francis A. Jarrett; Caney Fork, Uriah Williams, Peter Barum; Roaring River, William E. Potter; Bedford, Charles Sibley, Robert Alexander; Murfreesboro, Francis A. Owen; Lebanon and Cairo, Fountain E. Pitts.

Richland District.—James McFerrin, P. E.; Tusculumbia, Ambrose F. Driskill, Florence and South Florence, Lorenzo D. Overall; Cypress, J. W. Jones, W. C. Payne; Shoal, Gilbert D. Taylor, Henry C. Lightfoot; Wayne, William E. Doty, William Smith; Bigby, Michael Berry, Thomas Loyd; Richland, Elias Tidwell, Nathan S. Johnson; Franklin, Samuel Gilliland, Jas. W. Faris.

Huntsville District.—J. Boucher, P. E.; Huntsville, John B. McFerrin; Madison, F. J. Dodson; Green Malone; Limestone, Wilson L. McAllister, William M. McFerrin; Lawrence, G. W. Morris, Robert Gregory; Courtland and Athens, J. W. Allen; Jackson, Hiram M. Glass, Asbury Davidson; Winchester, G. T. Henderson; Lincoln, Edward F. English, F. G. Ferguson, J. W. Kilpatrick, sup.

Forked Deer District.—T. Smith, P. E.; Wesley, Andrew D. Smith, Samuel S. Moody; Hatchie, J. E. Jones, C. T. Ramsey; Forked Deer, Richard H. Hudson, Wylie B. Edwards; Gibson, Isiah P. Young, T. Taylor; Sandy, John B. Summers, Alexander Littlejohn; Clark's River, Moses S. Morris, Harris G. Joplin, Duncan McFarlin; Beech, T. I. Elliott, John Harrell; Henderson, Henry A. Rives, George Casey; Wolf, Pleasant B. Robinson, Ashley B. Roszell.

Cherokee Mission.—Dixon C. McLeod, Superintendent; Agency, Green M. Rogers; Chattooga, Martin Wells; Wills's Valley School, Joseph Miller; Malacoth, John Wesley Hanner; Nahtely, George W. Martin; Tusquitah, William W. Phillips; Wills's Valley Circuit, Nicholas D. Seales, Turtle Fields, Edward Graves; Conasauga, James J. Trott, John F. Boot, J. Spear; Valley Town, Young Wolf.

Robert Paine, Superintendent of Lagrange College; Robert C. Jones, Tutor to Lagrange College; W. McMahon, Agent for Lagrange College.

Jacob B. Crist and William P. Kendrick, without appointments.

Fountain Brown, transferred to Missouri Conference.

1831.—Conference held at Paris, Tenn.

Nashville District.—L. Garrett, P. E.; Nashville, Lorenzo D. Overall, John B. McFerrin, James Gwin, sup.; Nashville Circuit, Fountain E. Pitts, Greenberry Garrett, Thomas L. Douglass, sup.; Red River, Isaac H. Harris, Asbury Davidson; Clarksville and Montgomery, Barton Brown; Duck River, Edward F. English, Moses S. Morris; Stone's River, William Craig, Thomas H. P. Scales; Dixon, Lewis Kimball, S. M. Kingston; Franklin Station, A. L. P. Green.

Cumberland District.—T. Joyner, P. E.; Fountain Head, John Page, Robert Alexander; Goose Creek, John W. Ellis, William E. Potter; Lebanon, Thos. Smith, Samuel S. Moody; Smith's Fork, John Kelley, Elisha Carr; Caney Fork, John D. Winn, Jeremiah Williams; Roaring River, Lorenzo D. Mullins, Nathan S. Johnson, sup.; Bedford, Wylie Ledbetter, John Seay; Murfreesboro, Greenville T. Henderson, German Baker, sup.; Lebanon and Cairo, Ambrose F. Driskill.

Richland District.—James McFerrin, P. E.; Tusculumbia, Pleasant R. Robinson; Florence, Wilson L. McAllister; Cypress, James Tarrant, William E. Doty; Shoal, Peter Burum, Stith M. Harwell; Wayne, William P. Nichols, Charles Sibley; Bigby, John W. Jones, William C. Payne; Richland, Elias Tidwell, William A. Smith; Franklin, William S. Moseley, D. F. Alexander; Pulaski and Columbia, Joshua W. Kilpatrick.

Huntsville District.—J. Boucher, P. E.; Huntsville, Ashley B. Roszell; Madison, Samuel Gilliland, John W. Hanner; Limestone, Samuel R. Davidson, W. P. Rowles; Lawrence, George W. Morris, Robert C. Jones; Jackson, Elisha J. Dodson, Robert Gregory; Winchester, William M. McFerrin, Jeremiah S. Claunch; Lincoln, William W. Phillips, James T. Sawrie.

Forked Deer District.—John M. Holland, P. E.; Wesley, James W. Faris, Wylie B. Edwards; Wolf, J. Miller, Joseph L. Gold; Hatchie, Green M. Rogers, Arthur Davis, Thomas P. Davidson, sup.; Henderson, Green Malone, Richard H. Rivers; Beech River, Benjamin Peoples, James O. Williams; Memphis, Francis A. Owen; Brownsville and Covington, David O. Shattuck.

Paris District.—G. W. D. Harris, P. E.; Sandy River, Richard H. Hudson, William D. F. Sawrie; Gibson, Charles T. Ramsey, George Casey; Forked Deer, John E. Jones, Alexander W. Littlejohn; Paris, Phinehas T. Scruggs; Wadesboro, Robert L. Andrews, Drury Womack; Hickman, Uriah Williams, Elias R. Porter; Dover, Michael Berry, George W. Martin.

Cherokee Mission.—D. C. McLeod, Superintendent; Agency, Martin Wells; Chattooga, Elbert J. Allen; Wills's Valley School, Frederick G. Ferguson; Neeley's Grove, Hiram M. Glass; Wills's Valley Circuit and Connasauga, Thomas Loyd, J. Spears, Interpreter, John F. Boot, Turtle Fields; Valley Towns and Tusquitta School, Jeremiah Easterwood, Edward Graves, Interpreter.

Thomas M. King, Missionary to the people of color in Madison and Limestone counties, North Alabama.

Gilbert D. Taylor, Missionary to the people of color in Franklin and Lawrence counties, North Alabama.

Robert Paine, Superintendent of Lagrange College; Edward D. Simms, Professor of Mathematics and Natural Philosophy in Lagrange College; William McMahon, Agent for Lagrange College.

Nicholas D. Scales, James Ervine, and Jacob B. Crist, without appointments this year, at their own request.

James Trott, without an appointment this year.

Young Wolf, to be employed as an interpreter.

Andrew D. Smith, John Harrell, Harris G. Joplin, William A. Boyce, William Duke, John N. Hammil, Alvan Beard, and A. M. Scott, transferred to the Missouri Conference.

1832.—Conference held at Nashville, Tenn.

Nashville District.—William McMahon, P. E.; Nashville, Alexander L. P. Green, Pleasant B. Robinson; African Mission in Nashville and its vicinity, J. Gwin; Nashville Circuit, Greenberry Garrett, E. J. Dodson, T. L. Douglass, sup.; Red River, Lewis Kimball, Levi Fisher; Clarksville and Montgomery, Barton Brown; Duck River, William Craig, Joseph L. Gold, J. W. Kilpatrick, sup.; Stone's River, G. W. Morris, S. M. Kingston; Dixon, James Tarrant, Benjamin D. Neal; Book Depository, Lewis Garrett, Agent.

Cumberland District.—F. E. Pitts, P. E.; Fountain Head, John Page, Thomas Loyd; Goose Creek, Thomas Joyner, William E. Potter; Lebanon, Thomas Smith, John W. Ellis; Smith's Fork, W. Ledbetter, E. J. Allen; Caney Fork, John Kelley, J. C. Parker; Roaring River, Elisha Carr, S. W. Speer; Bedford, Nathan S. Johnson; Murfreesboro, Robert Alexander, German Baker, sup.; Lebanon and Cairo, John Seay.

Richland District.—James McFerrin, P. E.; Tusculumbia, Littleton Fowler; Cypress, S. Gilliland, William D. F. Sawrie; Shoal, Elias Tidwell, John D. Winn; Wayne, Michael Berry, Mordecai Yell; Bigby, Edward F. English, Elias R. Porter; Richland, Wilson L. McAllister, Samuel B. Harwell; Franklin, S. Watson, sr., W. M. McFerrin; Pulaski and Columbia, D. C. McLeod.

Huntsville District.—Gilbert D. Taylor, P. E.; Huntsville Station, L. D. Overall, Joshua Boucher, sup.; Madison, William W. Phillips, J. W. Jones; Limestone, A. B. Roszell, Joseph Miller; Lawrence, M. S. Morris, W. P. Nichols; Jackson, R. Gregory, Wesley Warren; Winchester, Frederick G. Ferguson, James O. Williams; Lincoln, I. H. Harris, William E. Pierson.

Memphis District.—John M. Holland, P. E.; Memphis Station, Daniel F. Alexander; Wesley, Samuel R. Davidson; Wolf River, William C. Payne, T. J. Neely; Hatchie, D. Shattock, R. H. Rivers; Henderson, R. C. Jones, G. W. Casey; Beech River, R. Alphin, J. Easterwood; Brownsville and Covington, A. F. Driskill; Bolivar and Somerville, P. T. Scruggs.

Paris District.—G. W. D. Harris, P. E.; Paris Station, Robert L. Andrews; Sandy River, B. F. Peebles, S. S. Moody; Gibson, L. D. Mullins, T. W. Randle; Forked Deer, W. B. Edwards, A. Davidson; Dover, Drury Womeack, B. Randle; Hickman, Charles T. Ramsey, A. Davis; Wadesboro, H. M. Glass, C. Thompson; Jackson Station, John E. Jones.

Cherokee Mission.—Edmund Pierson, Superintendent; Agency, Jeremiah S. Claunch; Wills's Valley, Jeremiah Williams, John F. Boot; Connessauga, W. P. Rowles, Y. Wolf; Neeley's Grove, James T. Sawrie; Valley Towns, Turtle Fields; Tusquitta, Uriah Williams; Interpreters, Jack Speers and Edward Graves.

Robert Paine, Principal of Lagrange College; Greenville T. Henderson, Alexander W. Littlejohn, and John B. McFerrin, Agents for Lagrange College, within this Conference.

Francis A. Owen, transferred to Mississippi Conference, and appointed Agent for Lagrange College, within the bounds of that Conference.

Martin Wells, transferred to Missouri Conference.

Edward D. Simms, transferred to Virginia Conference.

Jacob B. Crist, transferred to Philadelphia Conference.

Green Malone, Robert A. Smith, Alexander R. Dickson, Alexander Robertson, Isaac Mullins, and William A. Smith, transferred to the Alabama Conference.

1833.—Conference held at Pulaski, Tenn.

Nashville District.—Thomas L. Douglass, P. E.; Nashville, Fountain E. Pitts, D. F. Alexander, S. S. Moody; Nashville African Mission, James Gwin; Nashville Circuit, Elisha J. Dodson, Erastus B. Duncan; Mill Creek, Robert Alexander, Alexander Winburn; Dixon, Wylie Ledbetter, William Mullins; Duck River, Michael Berry, Joseph E. Douglass; Duck River African Mission, Joshua W. Kilpatrick; Farmington, Reuben Ellis; Franklin, John W. Hanner; Columbia, William M. McFerrin; Book Depository, Lewis Garrett, Agent.

Caney Fork District.—Thomas Smith, P. E.; Roaring River, Jeremiah Williams; Caney Fork, Saunders Presley, Jesse Hord; Sparta and McMinnville, Isaac H. Harris; Smith's Fork, Nathan S. Johnson, John D. Winn, John Page, sup.; Lebanon, John Kelley, J. C. Parker; Lebanon Station, Frederick G. Ferguson; Stone's River, George W. Morris, S. W. Speer; Murfreesboro, Dixon C. McLeod, German Baker, sup.; Bedford, John W. Ellis, Peter Hubbard; Shelbyville, Robert L. Andrews; Mountain Mission, Wm. E. Potter.

Cumberland District.—Alexander L. P. Green, P. E.; Goose Creek, Elbert J. Allen, Wesley Warren; Fountain Head, Elias R. Porter, John H. Mann; Galatin and Cairo, Greenville T. Henderson; White's Creek, Barton Brown; Red River, Lewis Kimball, Benjamin Neal; Clarksville and Montgomery, Robert Gregory; Dover, William H. Johnson.

Paris District.—George W. D. Harris, P. E.; Paris Station, Samuel Gilliland; Sandy River, Nathan L. Norvell, John Neal, Benjamin Peebles, sup.; Forked

Deer, Ambrose F. Driskill, John Renshaw; Gibson, Robert C. Jones, Richmond Randle; Wadesboro, George W. Martin, George W. Casey; Hickman, Wylie B. Edwards, Thos. L. Boswell; Huntingdon, Arthur Davis, Calvin Thompson; Holly Fork, Jeremiah Easterwood.

Memphis District.—John M. Holland, P. E.; Memphis Station, W. W. Phillips; Wolf River, William Craig, Thomas W. Randle; Wesley, Reuben Alphin, R. S. Collins; Hatchie, Phineas T. Scruggs, John F. Hughes, Thomas P. Davidson, sup.; Lagrange, Thomas J. Neely, Elisha Carr; Purdy, Jeremiah Claunch, Dawson Phelps; Henderson, Thomas Loyd, Mordecai Yell; Covington and Randolph, Samuel R. Davidson.

Huntsville District.—Joshua Boucher, P. E.; Huntsville Station, Pleasant B. Robinson; Lawrence, Hiram M. Glass, William P. Nichols; Limestone, Wilson L. McAllister, William Pierson; Madison, John W. Jones, Anthony T. Scruggs, William McMahon, sup.; Winchester, Robert Z. Hawkins, James T. Sawrie; Lincoln, Asbury Davidson, Thomas D. Harwell; Jackson, Lorenzo D. Mullins; Paint Rock Mission, Uriah Williams.

Richland District.—Gilbert D. Taylor, P. E.; Shoal, Elias Tidwell, Johnson Lewis; Cypress, Samuel Watson, sr., S. M. Kingston; Wayne, William D. F. Sawrie, Isaac L. G. Strickland; Mount Pleasant, James Tarrant, Garrett W. Martin; Richland, Samuel B. Harwell, Henry Robertson; Pulaski, John B. McFerrin; Centerville, Drury Womack; Tuscumbia, William C. Payne; Franklin, Joseph Miller, Levi Fisher.

Principal of Tuscumbia Female Academy, C. Richardson.

President of Lagrange College, Robert Paine; Agents for Lagrange College, Littleton Fowler, John N. Maffit, and one to be supplied.

Cherokee Mission.—Edmund Pierson, Superintendent; Valley Towns, John F. Boot; Connesauga, Turtle Fields; Chattata School, Wm. P. Rowles; Nesley's Grove School, Samuel W. Hankins; Wills's Valley, J. Fields.

Greenberry Garrett, John E. Jones, and Thomas L. Cox, transferred to Alabama Conference.

Charles T. Ramsey, Joseph L. Gold, and William P. Ratcliff, transferred to Missouri Conference.

1834.—Conference held at Lebanon, Tenn.

Nashville District.—Thomas L. Douglass, P. E.; Nashville, F. E. Pitts; College Hill, F. G. Ferguson; African Mission, James Gwin; Nashville Circuit, D. C. McLeod, S. S. Yarbrough; Mill Creek, J. W. Ellis, R. Williams; Duck River, W. Ledbetter, J. Moore; Dixon, D. Womack, F. Bynum; Dover, W. H. Johnson; Columbia, A. F. Driskill; Franklin, W. M. McFerrin; Book Depository, Lewis Garrett, Agent.

Cumberland District.—A. L. P. Green, P. E.; Goose Creek, G. W. Morris, E. B. Puckett; Fountain Head, J. Kelley, B. F. Weakley; Gallatin and Cairo, W. P. Rowles; White's Creek, W. Warren; Red River, A. Winburn, W. Jarrett; Clarksville, W. W. Phillips; Montgomery, R. Gregory.

Lebanon District.—Thomas Smith, P. E.; Lebanon Station, R. L. Andrews; Lebanon Circuit, J. Williams, I. L. G. Strickland; Smith's Fork, S. Carlisle, P. B. Hubbard, J. Page, sup.; Cumberland, J. F. Hughes, one to be supplied; Murfreesboro, J. C. Parker, G. Baker, sup.; McMinnville and Sparta, Asbury Davidson; Mountain Mission, G. W. Martin.

Shelbyville District.—G. T. Henderson, P. E.; Shelbyville Station, S. W. Speer; Lincoln, William Mullins, A. Young; Winchester, W. P. Nichols, O. E. Raglin; Bedford, A. Overall, E. B. Duncan; Rock Creek, E. Carr; Hickory Creek, J. Hearn; Caney Fork, J. D. Winn, J. Hord; Stone's River, E. J. Dodson, R. Jones.

Paris District.—G. W. D. Harris, P. E.; Paris Station, William C. Payne; Sandy, B. Peeples, I. Green; Forked Deer, S. Gilliland, C. Thompson; Gibson, J. B. Summers, S. Brewer; Hickman, T. Loyd, H. B. McCord; Wadesboro, G. W. Casey; Huntingdon, B. M. Burrow, S. M. Kingston; Holly Fork Mission, A. Davis.

Memphis District.—J. M. Holland, P. E.; Memphis Station, S. S. Moody; Wesley, Samuel R. Davidson, R. Collins; Lagrange, J. S. Claunch, J. Jones; Hatchie, R. Alphin, S. A. Williams; Denmark, E. O. Jones; Henderson, J. Renshaw, A. Rembert; Somerville, W. Craig; Purdy, L. Fisher, J. Lewis.

Huntsville District.—Joshua Boucher, P. E.; Huntsville Station, Pleasant B. Robinson; Madison, R. Z. Hawkins, T. D. Harwell; Lawrence, E. Pierson, A. T. Scruggs; Richland, James Tarrant, R. Randle, G. D. Taylor, sup.; Jackson,

1836.—*Conference held at Columbia, Tenn.*

Nashville District.—F. E. Pitts, P. E.; Nashville, Robert L. Andrews, T. L. Douglass, sup.; Nashville Circuit, George W. Morris, George R. Jordan; Mill Creek, John Kelley, Hardy B. Ramsey; Duck River, Acton Young, Moses Earheart; Dixon, Johnson Lewis, Joseph B. Walker; Columbia, Alexander Winburn; Franklin, Anthony T. Scruggs; Centerville Mission, Robert Williams, R. M. Tarrant; African Mission at Nashville and its vicinity, James Gwin, sup.; Thomas Stringfield, Editor of the *South-western Christian Advocate*.

Cumberland District.—A. L. P. Green, P. E.; Fountain Head, Obadiah E. Raglin; Sumner, Barton Brown; Gallatin and Cairo, Benjamin H. Hubbard; White's Creek, Isaac L. G. Strickland; Red River, Mordecai Yell, John S. Davis; Clarksville, Thomas W. Randle; Montgomery, Samuel S. Moody.

Lebanon District.—Thomas Smith, P. E.; Lebanon Station, Calvin Thompson; Lebanon Circuit, John F. Hughes, one to be supplied; Smith's Fork, Nathan L. Norvell, John Foster; Goose Creek, Simon Carlisle, Loyd Richardson; Cumberland, G. H. Bransford; Caney Fork, William Jared, Jacob Custer; Livingston Mission, John H. Mann.

Shelbyville District.—A. F. Driskill, P. E.; Shelbyville, Thomas Loyd; Lincoln, Charles B. Faris, J. C. Mitchell; Winchester, William P. Nichols, Benjamin R. Hester; Bedford, Reuben Jones, Thomas Bowen; Rock Creek, Golman Green; Hickory Creek, Sterling Brewer; Murfreesboro, Jesse Hord; Stone's River, Abram Overall, William Moores.

Paris District.—Thomas Joyner, P. E.; Sandy, Arthur Davis, Alexander Avery; Forked Deer, John D. Winn, Thomas L. Boswell; Gibson, John Renshaw, James R. Walker; Hickman, Matthew F. Mitchell, Spencer Waters; Wadesboro, Adam Goodin, Robert W. Cole; Paducah, Findley Bynum, Geo. W. Kelso; Huntingdon, Peter B. Hubbard, E. J. Williams; Dover Mission, Mark W. Gray, William McDaniel.

Memphis District.—G. W. D. Harris, P. E.; Memphis and Raleigh, William D. F. Sawrie, one to be supplied; Lagrange Station, John C. Parker; Lagrange Circuit, Samuel A. Williams, J. G. Henning; Wesley, Dixon C. McLeod, Jeremiah Williams; Somerville, William M. McFerrin, John P. Stanfield; Hatchie, George W. Casey, Jesse Perry; Henderson, Elisha Carr, William N. Morgan; Purdy, Reuben Alphin, John A. Jones.

Huntsville District.—Joshua Boucher, P. E.; Huntsville, Justinian Williams; Madison, Samuel M. Kingston, one to be supplied; Lawrence, Lorenzo D. Mullins, John Sherrill; Richland, Dawson Phelps, Henry P. Turner; Jackson Mission, Cornelius McGuire, Alexander C. Chisholm; Limestone, William H. Johnson, Isaac C. Foster; Athens, Pleasant B. Robinson; Pulaski Station, James O. Williams.

Florence District.—J. B. McFerrin, P. E.; Florence, Benjamin F. Weakley; Tusculumbia, Asbury Davidson; Franklin, Frederick G. Ferguson, J. A. Bumpass; Cypress, William W. Phillips, John P. Sebastian; Wayne, Jordan Moore, Samuel Watson, jr.; Shoal, David J. Jones, Caleb Davis; Mount Pleasant, Wylie B. Edwards; Bear Creek, Garrett W. Martin, James B. McNeal; Courtland Valley African Mission, J. W. Kilpatrick; Lagrange College, Robert Paine, Collins D. Elliott, Richard H. Rivers, Professors; Littleton Fowler, John M. Holland, Phinehas T. Scruggs, John W. Hanner, Agents.

Robert Gregory, Richmond Randle, Erastus B. Duncan, Arthur W. Simmons, J. W. P. McKenzie, transferred to Arkansas Conference.

Robert S. Collins, William Pierson, John D. Neal, Green M. Rogers, transferred to Mississippi Conference.

Collins D. Elliott, Alexander Rembert, transferred to Alabama Conference.

1837.—*Conference held at Somerville, Tenn.*

Nashville District.—F. E. Pitts, P. E.; Nashville, Alexander L. P. Green, Alexander Winburn; Nashville Circuit, William Mulkey, George W. Sneed; Mill Creek, Cornelius Evans; Duck River, Gerard Van Buren, Alexander Matthews; Columbia, Frederick G. Ferguson; Franklin, W. D. F. Sawrie, Thos. L. Douglass, sup.; Centerville Mission, George W. Morris; Thomas Stringfield, Editor of the *South-western Christian Advocate*.

Cumberland District.—John B. McFerrin, P. E.; Fountain Head, J. Davis; Sumner, John Kelley; Gallatin and Cairo, Thomas Maddin; White's Creek, William Jared; Red River, Obadiah E. Raglin, F. T. Payne; Clarksville,

John F. Hughes, Montgomery, William Moore; Missionary to colored people in Louisiana River, John Rains.

Lebanon District.—James S. Moody, P. E.; Lebanon Station, Anthony T. Strayer, Lebanon Circuit, James E. Bransford, B. R. Hester; Smith's Fork, Samuel McKim, J. F. Sherrill, Goose Creek, Nathan L. Norrell, J. B. Walker; Cumberland, A. Bransford, Standard Lumber; Caney Fork, John H. Mann; Livingstone Mission, John C. Foster, John S. Williams.

Shelby District.—Thomas Smith, P. E.; Shelbyville, Joshua A. Bumpass; Lebanon Station, Brewster, Winchester Station, Joshua Boucher; Winchester Circuit, Charles S. Price, Robert W. Cole; Bedford, Milton Ramsey, one to be supplied; Rock Creek, Elisha J. Duggan; Hickory Creek, E. J. Williams, James S. Rains; Manchester, Nathan James; Stone's River, William P. Nichols, Spencer Waters.

Paris District.—Thomas Jones, P. E.; Paris Station, Wesley Warren; Paris Circuit, Calvin Thompson, J. D. Winn; Freedom, George W. Kelso, Eli Bynum; Hickman, Loyd Richardson, James Major; Wadesboro, Johnson Lewis; Paducah, James G. Henning, John A. Jones; Huntington, John Renshaw; Dover Mission, Matthew F. Mitchell, E. M. Tarrant.

Wayne District.—W. D. Harris, P. E.; Wecker, Russell H. Jones, Adam Goode, K. Alpha, sup.; Hatcher, Benjamin H. Hubbard, John C. Mitchell; Jackson Station, Thomas W. Kandle; Jackson Circuit, Arthur Davis, T. J. Newy; Henderson, George W. Casey, John P. Sebastian; Trenton, Samuel A. Williams, William N. Morgan; Denmark, Missionary to slaves to be supplied.

Memphis District.—D. C. McLeod, P. E.; Memphis, Jesse Hord; Somerville Station, Asbury Davidson; Somerville Circuit, William M. McFerrin, W. B. Mason; Lagrange Station, Isaac L. G. Strickland; Lagrange Circuit, Robert Williams, one to be supplied; Randolph and Harmony, James McFerrin; Purdy, Isaac C. Foster; Lagrange, Missionary to slaves, J. S. Claumch.

Huntsville District.—A. F. Triskill, P. E.; Huntsville, Justinian Williams; Madison, William H. Johnson, Henry P. Turner; Lawrence, Garrett W. Martin, John F. Collins; Richland, C. B. Harris, J. P. Stanfield; Bellefonte Mission, Cornelius McGuire; Limestone, Dawson Phelps, Alexander Chisholm; Athens, to be supplied; Pelaski, William E. Doty; Claysville Mission, to be supplied.

Florence District.—R. L. Andrews, P. E.; Florence, James O. Williams; Tusculum, Thomas Coke Cropper; Franklin, Lorenzo D. Mullins, Samuel Watson, jr.; Cypress, J. Moore, Joseph Willis; Wayne, Elisha Carr, James E. Walker; Shoal, John Sherrill, one to be supplied; Mount Pleasant, Alex. E. Dixon; Chickasaw, Mordecai Yell; Courtland Valley, Missionary to colored people, W. W. Phillips; Lagrange College, Robert Paine, R. H. Rivers; John W. Hanner and Simpson Shepherd, College Agents.

John M. Holland and Samuel M. Kingston, transferred to Mississippi Conference.

John C. Parker, Alexander Avery, Jacob Custer, and John M. Steele, transferred to Arkansas Conference.

Learner B. McDonald, transferred to Alabama Conference.

Littleton Fowler, Missionary to Texas.

1838.—Conference held at Huntsville, Ala.

Nashville District.—Fountain E. Pitts, P. E.; Nashville, A. L. P. Green, W. D. F. Sawrie, one to be supplied; Nashville Circuit, Cornelius Evans, Warren M. Pitts; Mill Creek, H. B. North, N. Sullivan; Duck River, A. McDonald, R. W. Cole; Columbia Station, J. C. Mitchell, T. L. Douglass, stp.; Franklin and Spring Hill, Joseph B. Walker; Dixon, Mark W. Gray; Dover Mission, J. B. Hollis, J. B. Gardner; Harpeth African Mission, one to be supplied; Southwestern Christian Advocate, T. Stringfield, Editor; J. W. Hanner, Assistant.

Cumberland District.—J. B. McFerrin, P. E.; Gallatin and Cairo, T. Maddin; Sumner Circuit, Robert C. Hatton; Fountain Head, E. Carr; White's Creek, A. Chisholm; Red River, J. Sherrill, J. M. Nolen; Clarksville Station, S. Watson, jr.; Montgomery Circuit, S. Brewer; Cumberland African Mission, John Rains.

Lebanon District.—S. S. Moody, P. E.; Lebanon Station, J. F. Hughes; Lebanon Circuit, J. Kelley, M. Ramey; Smith's Fork, E. J. Allen, J. S. Williams; Goose Creek, G. H. Bransford, B. R. Hester; Cumberland, J. H. Mann; Caney Fork, J. Lewis; Livingston Mission, C. McGuire; Lebanon African Mission, S. Carlisle.

Shelbyville District.—Thomas Smith, P. E.; Shelbyville Station, S. S. Yarbrough; Murfreesboro, J. Boucher; Bedford, J. A. Jones, B. Burrow, G. Green, sup.; Stone's River, C. B. Faris, J. K. Wells; McMinnville and Sparta, G. W. Martin; Hickory Creek, A. Young, J. M. Major; Short Mountain, J. A. Walkup; Stone's River African Mission, one to be supplied.

Paris District.—T. Joyner, P. E.; Paris Station, W. Warren; Paris Circuit, G. W. Kelso, one to be supplied; Dresden, J. G. Henning, C. L. Boyce, C. Thompson, sup.; Troy, E. M. Tarrant; Hickman, J. R. Walker, W. S. Jones; Paducah, E. J. Williams, E. W. Yancey; Wadesboro, I. T. Sherrill; Huntingdon Mission, M. F. Mitchell.

Wesley District.—G. W. D. Harris, P. E.; Wesley, James McFerrin, A. G. Hunter; Hatchie, T. J. Neely, J. Young; Jackson Station, T. W. Randle; Jackson Circuit, A. Davis, W. B. Mason; Henderson, J. P. Standfield, J. A. Vincent; Trenton, A. Davidson, P. P. Neely; Hatchie African Mission, L. Richardson; Wesley African Mission, W. R. Dickey.

Memphis District.—D. C. McLeod, P. E.; Memphis Station, T. C. Cropper; Somerville Station, L. D. Mullins; Somerville Circuit, R. H. Jones, E. L. Raglin; Lagrange Station, J. J. Foster; Lagrange Circuit, W. N. Morgan, D. Mooney; Randolph and Harmony, J. S. Davis; Purdy, A. Robinson, E. Tidwell, sup.; State Line Mission, to be supplied; Somerville African Mission, W. M. McFerrin; Lagrange African Mission, to be supplied.

Huntsville District.—A. F. Driskill, P. E.; Huntsville Station, B. B. Hubbard; Madison Circuit, A. R. Dixon, J. W. Perry; Limestone, J. Williams, H. P. Turner; Athens Station, J. E. Douglass; Winchester Circuit, D. Phelps, J. F. Collins; Winchester Station, J. A. Bumpas; Bellefonte, W. H. Johnson, J. White; Marshall Mission, W. P. Nichols, W. A. Cobb; Madison African Mission, to be supplied.

Florence District.—R. L. Andrews, P. E.; Florence Station, O. E. Raglin; Tusculumbia, R. Jones; Franklin Circuit, J. Moore, J. P. Sebastian; Lawrence, G. W. Casey, T. J. Lowrey; Cypress, C. B. Harris, W. L. Bonner; Wayne, J. Renshaw, one to be supplied; Chickasaw, M. Yell; Decatur and Courtland, J. O. Williams; Courtland Valley African Mission, W. Jared; Lagrange College, Robert Paine, President; S. Shepherd, Agent.

Pulaski District.—F. G. Ferguson, P. E.; Pulaski Station, A. T. Scruggs; Richland, G. Van Buren, T. P. Holman; Shoal, G. W. Sneed, J. D. Smith; Lincoln, J. Smith, one to be supplied; Rock Creek, E. J. Dodson; Mount Pleasant, A. Matthews; Centerville Circuit, J. Willis; Buffalo, J. Gaines.

Littleton Fowler, Jesse Hord, Isaac L. G. Strickland, Samuel A. Williams, Missionaries to Texas.

William E. Doty, left without an appointment, on account of ill health, at his own request.

J. Gwin, without an appointment, by vote of Conference.

A. Winburn, R. C. Williams, A. Goodin, W. Moore, E. Bynum, transferred to Alabama Conference.

G. W. Morris, W. Mulkey, M. S. Ford, S. Waters, S. Holford, transferred to Arkansas Conference.

1839.—Conference held at Nashville, Tenn.

Nashville District.—F. E. Pitts, P. E.; McKendree Church, J. B. McFerrin; College Hill, S. S. Yarbrough; Nashville Circuit, John Kelley, T. N. Lankford; Franklin, Philip P. Neely; Spring Hill, John S. Davis, T. L. Douglass, sup.; Columbia, B. H. Hubbard; Duck River, E. J. Dodson, R. Davidson; Dixon, Jordan Moore; Centerville, John M. Nolan; T. Stringfield, Editor of the *South-western Christian Advocate*.

Cumberland District.—F. G. Ferguson, P. E.; Carthage, George W. Kelso; Goose Creek, Mark W. Gray, one to be supplied; Gallatin, Thomas W. Randle; Sumner, R. C. Hatton, E. H. Hatcher; Fountain Head, E. J. Williams; Red River, George W. Dye, W. Wilkes; Clarksville, J. Boucher; Montgomery, John F. Hughes; Cumberland and Nashville African Missions, John Rains.

Lebanon District.—A. L. P. Green, P. E.; Lebanon Station, Joseph B. Walker, J. J. Foster, sup.; Lebanon Circuit, E. J. Allen, T. P. Holman; Cumberland, Thomas Loyd; Caney Fork, John A. Jones; Livingston Mission, William P. Nichols; Short Mountain, John H. Mann; Mill Creek, William D. F. Sawrie, Sterling Brewer; Smith's Fork, C. Evans, F. D. Wrathier.

Murfreesboro District.—S. S. Moody, P. E.; Murfreesboro, A. T. Scruggs; Stone's River, Charles B. Faris, S. Lassiter; Bedford, C. McGuire, one to be

supplied; Hickory Creek, James A. Walkup; Shelbyville, G. W. Martin, Golman Green, sup.; Lincoln, Joseph Smith, T. B. Craighead; Winchester, Justinian Williams; Winchester Circuit, James G. Henning, A. McDonald; Rock Creek, G. Van Buren, A. S. Riggs; Stone's River African Mission, Abraham Overall.

Paris District.—Thomas Smith, P. E.; Paris Circuit, A. Matthews, J. F. Collins; Dresden, James M. Major, W. S. Jones; Troy, J. S. Williams; Hickman, J. R. Walker, J. White; Paducah, J. P. Standfield, one to be supplied; Wadesboro, D. Mooney; Camden Mission, B. Barham; Waverley Mission, George E. Young; Dover, E. L. Raglin, W. P. Tinsley.

Wesley District.—George W. D. Harris, P. E.; Wesley, A. Davis, N. Sullivan; Hatchie, T. Joyner, O. E. Raglin; Jackson Station, A. Davidson; Jackson Circuit, Russell H. Jones, John A. Vincent; Henderson, J. Renshaw, T. J. Lowrey; Trenton, T. J. Neeley, R. M. Tarraat; Dyersburg, E. Carr; Hatchie African Mission, L. Richardson; Wesley African Mission, W. R. Dickey.

Memphis District.—D. C. McLeod, P. E.; Memphis, Samuel Watson; Somerville Station, W. E. Doty; Somerville Circuit, E. Dodson, W. L. Bonner; Lagrange Station, T. L. Boswell; Randolph and Harmony, M. Yell; Purdy, A. C. Chisholm, E. Tidwell, sup.; State Line Mission, to be supplied; Somerville African Mission, Wm. M. McFerrin; Lagrange African Mission, A. G. Hunter.

Huntsville District.—A. F. Driskill, P. E.; Huntsville, T. Maddin; Madison, D. Phelps, J. Walston; Limestone, J. A. Bumpass, W. Burr; Athens, J. C. Mitchell; Richland, J. Gaines, E. C. Slater; Lawrence, W. H. Johnson, N. A. D. Bryant; Bellefonte, D. H. Jones; Marshall, Jesse W. Perry; Huntsville African Mission, to be supplied.

Florence District.—R. L. Andrews, P. E.; Florence Station, J. Sherrill; Tusculumbia, Milton Ramey; Franklin, J. W. Hanner, J. D. Smith; Chickasaw, Joseph Willis; Cypress, C. B. Harris, one to be supplied; Wayne, A. R. Dixon, D. B. Hooker; Mount Pleasant, Joseph E. Douglass; Shoal, T. L. Young, one to be supplied; Buffalo Mission, George W. Sneed, Sion Record; Courtland Valley African Mission, W. Jared; Lagrange College, R. Paine, President; F. P. Scruggs, Agent.

B. R. Hester, Edwin Yancey, W. B. Mason, James Morris, R. W. Cole, W. A. Cobb, transferred to the Arkansas Conference.

Reuben Jones, transferred to the Virginia Conference.

James O. Williams, Thomas C. Cropper, transferred to Alabama Conference.

C. Richardson, Johnson Lewis, transferred to Mississippi Conference.

James I. Housan, transferred to Kentucky Conference.

Thomas Wilkerson, transferred to Holston Conference.

At the General Conference of 1840, the Memphis Conference was organized, and the three Conferences—Tennessee, Holston, and Memphis—covered the whole State. The following are the Appointments:

TENNESSEE CONFERENCE.

Nashville District.—A. L. P. Green, P. E.; Nashville, J. W. Hanner, S. S. Yarbrough, sup.; College Hill, John Sherrill; Nashville Circuit, G. W. Martin, one to be supplied; Mill Creek Circuit, R. C. Hutton, R. G. Irwin, T. L. Douglass, sup.; Franklin Station, E. H. Hatcher; Spring Hill Circuit, G. W. Sneed; Columbia Station, J. B. Walker; Duck River Circuit, J. Gaines; Centerville Circuit, D. H. Jones; Editor of the *South-western Christian Advocate*, J. B. McFerrin.

Cumberland District.—F. E. Pitts, P. E.; Gallatin Station, T. W. Randle; Sumner Circuit, C. Evans; Goose Creek, M. W. Gray, L. C. Bryan; Carthage Circuit, T. P. Holman; Cumberland Circuit, W. H. Johnson, W. Jared, sup.; Livingston Mission, Isaac C. Woodward; Smith's Fork Circuit, E. Carr, A. Matthews, J. J. Foster, sup.; Lebanon Station, W. D. F. Sawrie; Lebanon Circuit, E. J. Allen, A. J. Foster, S. Brewer, sup.

Murfreesboro District.—S. S. Moody, P. E.; Murfreesboro Station, J. C. Mitchell; Stone's River Circuit, J. A. Walkup, L. Richardson; Caney Fork Circuit, J. H. Mann; Short Mountain Circuit, J. B. Hollis; Bedford Circuit, J.

Smith, A. S. Riggs, G. Green, sup.; Stone's River African Mission, A. Overall; Hickory Creek, C. McGuire, S. Lassiter; Shelbyville Station, J. G. Henning, J. A. Bumpass, sup.; Lincoln Circuit, T. L. Young, E. J. Dodson; Rock Creek Circuit, A. McDonald, one to be supplied.

Huntsville District.—Thomas Maddin, P. E.; Huntsville Station, J. E. Douglass, A. F. Driskill, sup.; Madison Circuit, D. Phelps, F. H. Harris; Limestone Circuit, J. S. Davis, E. Bynum; Athens Station, G. W. Kelso; Marshall Circuit, J. Walston; Bellefonte, I. T. S. Sherrill, R. Davidson; Winchester and McMinnville, J. W. Perry; Winchester Circuit, C. B. Faris, J. J. Pickett; Richland Circuit, G. Van Buren, W. Burr; Huntsville African Mission, to be supplied.

Florence District.—R. L. Andrews, P. E.; Franklin Circuit, J. Boucher, W. H. Wilkes; Lawrence Circuit, J. Moore, T. B. Craighead; Chickasaw Circuit, J. A. Jones; Cypress Circuit, A. T. Scruggs; Wayne Circuit, C. B. Harris, J. W. Whitten; Buffalo Mission, N. A. D. Bryant, D. R. Hooker; Mount Pleasant Circuit, Justinian Williams; Lawrenceburg Circuit, F. D. Wrather; Shoal Circuit, T. D. Harwell, S. Record; Courtland Valley Mission, R. Ellis; Lagrange College, R. Paine, President; F. G. Ferguson, Agent.

Clarksville District.—G. W. Dye, P. E.; Clarksville Station, E. C. Slater; Montgomery Circuit, J. F. Hughes; Dover Circuit, J. D. Smith, G. W. Winn; Waverly Mission, T. N. Lankford; Dixon Circuit, A. R. Dixon; Red River Circuit, M. Ramey, J. N. Nolan; White's Creek Circuit, J. Willis; Fountain Head Circuit, L. Adams.

John Kelley, Agent for Sunday-schools.

T. Stringfield, transferred to Holston Conference.

W. P. Nichols, transferred to Missouri Conference.

B. H. Hubbard, P. P. Neely, E. J. Williams, E. L. Raglin, W. P. Tinsley, and P. Yell, transferred to Memphis Conference.

M. B. Lowrie, S. W. Moreland, and Samuel Robbins, transferred to Arkansas Conference.

G. McClintock, D. Fowler, and G. Hicks, transferred to Alabama Conference.

HOLSTON CONFERENCE.

Wytheville District.—T. K. Catlett, P. E.; Wytheville Circuit, C. D. Smith, J. Atkins; Pearisburg, John M. Crismond; Jeffersonville, William H. Rogers; Marion, R. Ganaway; Grayson, Jesse Childers; Jefferson, Daniel Payne; Tug Fork Mission, to be supplied.

Abingdon District.—Samuel Patton, P. E.; Abingdon Circuit, J. S. Weaver, Thomas Wilkerson, sup.; Lebanon, O. F. Cunningham; Blountville, George Ekin; Jonesboro, W. Gilmore, John D. Gibson; Elizabethtown, William L. Turner; Estilville, Thomas K. Harman; Gess River Mission, to be supplied; Emory and Henry College, Charles Collins and E. E. Wiley, Professors; T. Sullins, E. F. Sevier, and J. Grant, Agents.

Greenville District.—D. Fleming, P. E.; Green Circuit, G. F. Page, one to be supplied; Rogersville, W. B. Winton, T. K. Munsey; Newmarket, William S. Manson; Dandridge, Daniel B. Carter; Newport, George W. Alexander; Jonesville, John Gaston; Clinch River Mission, Hiram Tarter; Holston Seminary, A. H. Mathes, Principal; Rufus M. Stevens, Agent.

Knoxville District.—Creed Fulton, P. E.; Knoxville Station, John M. Kelley; Knox Circuit, E. K. Hutsel; Maryville, Alexander N. Harris; Sevierville, J. Cumming; Tazewell, Wylie B. Murphy; Clinton, George W. Baker; Buffalo Mission, J. C. Derrick, one to be supplied; George Horn, Agent for Preachers' Aid Society.

Athens District.—T. Stringfield, P. E.; Athens Circuit, R. W. Patty, Andrew C. Mitchell; Madisonville, Ira Falls; Philadelphia, Coleman Campbell; Kingston, William Rush, J. Bowman, sup.; Washington, Leander Wilson; Pikeville, Amos B. Broils; Jasper, A. M. Goodykoonts; Dade Mission, David White.

Lafayette District.—J. B. Daughtry, P. E.; Cleveland, William Hicks; Lafayette, R. Reneau, Thomas Witten; Springplace, William H. Hickey; Ellijay Mission, John B. Corn; Blairsville Mission, Samuel A. Miller; Murphy Mission, R. G. Ketron.

Ashville District.—D. R. McAnally, P. E.; Ashville Circuit, F. M. Fanning; Franklin, Andrew Pickens; Reems's Creek, C. Stump; Waynesville, B. P. Wells; Greenville, to be supplied; Pickens Mission, Alexander Herron; Luftah Mission, David Ring.

Smith, A. S. Riggs, G. Green, sup.; Stone's River African Mission, A. Overall; Hickory Creek, C. McGuire, S. Lassiter; Shelbyville Station, J. G. Henning, J. A. Bumpass, sup.; Lincoln Circuit, T. L. Young, E. J. Dodson; Rock Creek Circuit, A. McDonald, one to be supplied.

Huntsville District.—Thomas Maddin, P. E.; Huntsville Station, J. E. Douglass, A. F. Driskill, sup.; Madison Circuit, D. Phelps, F. H. Harris; Limestone Circuit, J. S. Davis, E. Bynum; Athens Station, G. W. Kelso; Marshall Circuit, J. Walston; Bellefonte, I. T. S. Sherrill, R. Davidson; Winchester and McMinnville, J. W. Perry; Winchester Circuit, C. B. Faris, J. J. Pickett; Richland Circuit, G. Van Buren, W. Burr; Huntsville African Mission, to be supplied.

Florence District.—R. L. Andrews, P. E.; Franklin Circuit, J. Boucher, W. H. Wilkes; Lawrence Circuit, J. Moore, T. B. Craighead; Chickasaw Circuit, J. A. Jones; Cypress Circuit, A. T. Scruggs; Wayne Circuit, C. B. Harris, J. W. Whitten; Buffalo Mission, N. A. D. Bryant, D. R. Hooker; Mount Pleasant Circuit, Justinian Williams; Lawrenceburg Circuit, F. D. Wrather; Shoal Circuit, T. D. Harwell, S. Record; Courtland Valley Mission, R. Ellis; Lagrange College, R. Paine, President; F. G. Ferguson, Agent.

Clarksville District.—G. W. Dye, P. E.; Clarksville Station, E. C. Slater; Montgomery Circuit, J. F. Hughes; Dover Circuit, J. D. Smith, G. W. Winn; Waverly Mission, T. N. Lankford; Dixon Circuit, A. R. Dixon; Red River Circuit, M. Ramey, J. N. Nolan; White's Creek Circuit, J. Willis; Fountain Head Circuit, L. Adams.

John Kelley, Agent for Sunday-schools.

T. Stringfield, transferred to Holston Conference.

W. P. Nichols, transferred to Missouri Conference.

B. H. Hubbard, P. P. Neely, E. J. Williams, E. L. Raglin, W. P. Tinsley, and P. Yell, transferred to Memphis Conference.

M. B. Lowrie, S. W. Moreland, and Samuel Robbins, transferred to Arkansas Conference.

G. McClintock, D. Fowler, and G. Hicks, transferred to Alabama Conference.

HOLSTON CONFERENCE.

Wytheville District.—T. K. Catlett, P. E.; Wytheville Circuit, C. D. Smith, J. Atkins; Pearisburg, John M. Crismond; Jeffersonville, William H. Rogers; Marion, R. Ganaway; Grayson, Jesse Childers; Jefferson, Daniel Payne; Tug Fork Mission, to be supplied.

Abingdon District.—Samuel Patton, P. E.; Abingdon Circuit, J. S. Weaver, Thomas Wilkerson, sup.; Lebanon, O. F. Cunyningham; Blountville, George Ekin; Jonesboro, W. Gilmore, John D. Gibson; Elizabethtown, William L. Turner; Estilville, Thomas K. Harman; Gees River Mission, to be supplied; Emory and Henry College, Charles Collins and E. E. Wiley, Professors; T. Sullins, E. F. Sevier, and J. Grant, Agents.

Greenville District.—D. Fleming, P. E.; Green Circuit, G. F. Page, one to be supplied; Rogersville, W. B. Winton, T. K. Munsey; Newmarket, William S. Manson; Dandridge, Daniel B. Carter; Newport, George W. Alexander; Jonesville, John Gaston; Clinch River Mission, Hiram Tarter; Holston Seminary, A. H. Mathes, Principal; Rufus M. Stevens, Agent.

Knoxville District.—Creed Fulton, P. E.; Knoxville Station, John M. Kelley; Knox Circuit, E. K. Hutsel; Maryville, Alexander N. Harris; Sevierville, J. Cumming; Tazewell, Wylie B. Murphy; Clinton, George W. Baker; Buffalo Mission, J. C. Derrick, one to be supplied; George Horn, Agent for Preachers' Aid Society.

Athens District.—T. Stringfield, P. E.; Athens Circuit, R. W. Patty, Andrew C. Mitchell; Madisonville, Ira Falls; Philadelphia, Coleman Campbell; Kingston, William Rush, J. Bowman, sup.; Washington, Leander Wilson; Pikeville, Amos B. Broils; Jasper, A. M. Goodykoontz; Dade Mission, David White.

Lafayette District.—J. B. Daughtry, P. E.; Cleveland, William Hicks; Lafayette, R. Reneau, Thomas Witten; Springplace, William H. Hickey; Ellijay Mission, John B. Corn; Blairsville Mission, Samuel A. Miller; Murphy Mission, R. G. Ketron.

Ashville District.—D. R. McAnally, P. E.; Ashville Circuit, F. M. Fanning; Franklin, Andrew Pickens; Reems's Creek, C. Stump; Waynesville, B. F. Wells; Greenville, to be supplied; Pickens Mission, Alexander Herron; Lufiah Mission, David Ring.

WESTERN CONFERENCE[illegible][illegible]

Agents: Bureau. —*Chas. H. Spelman, P. K.; Memphis, Samuel Watson; Somersville, Tenn., David J. Allen, William A. Marshall; Somersville Station, Tenn., David J. Allen, Lawrence C. Brown, John W. Ellis, Stoughton J. Henderson, H. B. Jones, exp.; Lawrence C. Brown, A. C. Chickland; Memphis Circuit, Tenn., J. C. Brown; Perry, County W. Taylor, C. T. Hall, exp.; Somersville, Tenn., William H. McFarland; Lawrence C. Brown, Thomas J. Neely; Agent for Lawrence C. Brown and for County station, Lawrence D. Moffat.*

[illegible]

New York: Thomas Smith, P. E., Farm Station, James Young; Paris
 Street, Ohio: Samuel, William S. James, John F. Collins, sup.; Dresden
 Street, West: J. Burkhardt, Thomas C. Jackson; Hickman, James M. Major,
 James M. Money; Madison: George E. Young, E. L. Baglin; Wadsworth,
 Benjamin; Warren, James; Mission, James J. Manley; Beechthorn Mission,
 Madison: W. H.

B. Powell, transferred to Mississippi Conference.

W. Carr, L. Kistner, and L. Matthews, transferred to Tennessee Con-



the 1990s, the number of people in the world who are undernourished has increased from 600 million to 800 million. The number of people who are malnourished has increased from 1.2 billion to 1.5 billion. The number of people who are obese has increased from 100 million to 300 million.

There are a number of reasons for this. One is that the world population has increased from 5 billion to 6 billion. Another is that the world population is becoming more urban. A third is that the world population is becoming more affluent. A fourth is that the world population is becoming more mobile. A fifth is that the world population is becoming more educated.

There are a number of reasons for this. One is that the world population has increased from 5 billion to 6 billion. Another is that the world population is becoming more urban. A third is that the world population is becoming more affluent. A fourth is that the world population is becoming more mobile. A fifth is that the world population is becoming more educated.

There are a number of reasons for this. One is that the world population has increased from 5 billion to 6 billion. Another is that the world population is becoming more urban. A third is that the world population is becoming more affluent. A fourth is that the world population is becoming more mobile. A fifth is that the world population is becoming more educated.

There are a number of reasons for this. One is that the world population has increased from 5 billion to 6 billion. Another is that the world population is becoming more urban. A third is that the world population is becoming more affluent. A fourth is that the world population is becoming more mobile. A fifth is that the world population is becoming more educated.

There are a number of reasons for this. One is that the world population has increased from 5 billion to 6 billion. Another is that the world population is becoming more urban. A third is that the world population is becoming more affluent. A fourth is that the world population is becoming more mobile. A fifth is that the world population is becoming more educated.

There are a number of reasons for this. One is that the world population has increased from 5 billion to 6 billion. Another is that the world population is becoming more urban. A third is that the world population is becoming more affluent. A fourth is that the world population is becoming more mobile. A fifth is that the world population is becoming more educated.

